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PRESIDENT Seishin Hirayama | MANAGER Y. Bryan Yamashita | EDITOR Dr. J. Ingram Bryan

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H. I. H. THE LATE PRINCE ARISUGAWA

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THE JAPAN MAGAZINE

VOLUME FOUR SEPTEMBER, 1913 NUMBER FIVE

THE PASSING OF AN IMPERIAL PRINCE

By THE EDITOR

IN the demise of his Imperial Highness Prince Arisugawa Japan mourns the loss of one of the most distinguished members of her Imperial House, the nation is deprived of one of its most illustrious citizens, and the Imperial Navy of a brave and gallant admiral. Prince Arisugawa occupied every position assigned him with such conspicuous ability and such conscientious devotion that he early won national fame, and his passing away has thrown the whole nation into mourning.

The life and career of the late Prince was not that of the ordinary member of a princely line. From early youth his one ambition had been to be of some practical and patriotic use to his country; and to this end he resolved even in boyhood to set about preparing himself for service in the Navy. The fourth son of the late Prince Takehito, he was born in 1862; and as early as his 13th year he was ready to enter the Naval Academy. At the age of 15 we find him participating in the suppression of the Satsuma rebels, after which he resumed his naval studies. The Imperial Navy being at that time in its infancy, the young Prince joined the British flagship, *Iron Duke*, then on the China station, and later he was appointed to the Channel Squadron. Upon passing the midshipman's examination he left the ship as Second Sub-Lieutenant of the Imperial Japanese Navy, and then entered the Royal Naval College, Greenwich, where he won further distinction in his studies. It was in this year also that the young Prince was married to the Princess Yasuko, fourth daughter of the late Marquis Mayeda, of the famous Kaga clan, and one of the most ancient and noted families of the Empire.

Upon his return to Japan in 1883 Prince Arisugawa was promoted to the rank of Lieutenant-Commander, and became a member of the General Staff; participating afterwards in various important cruises, and later being appointed Captain of the *Katsuragi*. At the time of the China-Japan war Prince Arisugawa was Commander of the *Matsushima*, and later of the *Takao*, when he won golden opinions from both officers and men. Among

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men of the Navy the Prince, as an officer, was especially distinguished for modesty and good-fellowship, mixing freely with all on board his ship, and sharing their hardships in every way.

Just at the close of the war the young Commander was deprived of his princely father, and after the death of Prince Takehito he assumed the headship of the family. About this time he was appointed Principal of the Naval Gunnery School ; and in 1896 he arose to the rank of Rear Admiral and assumed command of the home fleet. In the following year Prince Arisugawa was chosen by the Emperor as the Imperial representative at the Diamond Jubilee of Queen Victoria ; and the present writer well remembers the Prince's distinguished bearing on that famous occasion, eliciting remarks of admiration from all, especially those who for the first time laid eyes on a real Japanese Prince. Upon his return to Japan he was entrusted with superintending the education of the Prince Imperial, now Emperor of Japan, and his long and intimate association with the present Head of the Imperial House won for him a place in the Imperial affection that His Majesty can never forget. In the demise of Prince Arisugawa the young Emperor loses one of his most intimate associates as well as one of the most trusted of advisers.

In 1905 Prince Arisugawa was promoted to the rank of full Admiral and joined the Imperial Headquarters Staff, and soon became a member of the Supreme Council of War. At this time he was appointed the Imperial representative at the wedding of the German Crown Prince, and in Germany he received every mark of Imperial favour and won the admiration of all with whom he came in contact. On the way home Prince Arisugawa made a short trip to England where he had been so kindly received at the time of the Diamond Jubilee, and King Edward offered him a hearty welcome, conferring upon him one of the highest of Royal decorations.

It was during the war with China that Admiral Prince Arisugawa saw his most active naval service. At this time he was Commander of the *Takao;* and the officers under him have much to say of his valor, condescension and ability displayed even under the most trying circumstances. He was always looked upon as one of the most strict and careful commanders in the fleet. Upon occasions when the commanders all had to assemble to report to the commander of the flag ship, Admiral Prince Arisugawa was always the most punctual and scrupulous of officers, and his conduct was regarded by all as most exemplary. At one time his cabin was so close to the propeller that the jerking of the shaft gave him little rest at night, but he never complained. He was ever a conspicuous figure at the wheel, in the pilot's room and often on the main deck among the seamen. He was somewhat different from many captains in attending personally to every matter for which he was officially responsible. Everyone on board had absolute confidence in him as an officer of genius and resource at all times ; and his democratic habits and tact among officers and men won for him an affection which few officers can command. He was as much a master of his men as of his ship, and the secret of his influence was not his position but the potency of his great personality.

Perhaps the most distinguishing feature of his character was thoroughness ; he believed that whatever was worth doing was worth doing well, and he always acted on this principle. This was as conspicuously seen in his early days at college as it was afterwards illustrated in his services to the Imperial Navy. Combined with his warm and winning personality Prince Arisugawa had a noble and dignified bearing that at once commanded the respect and devotion of his officers

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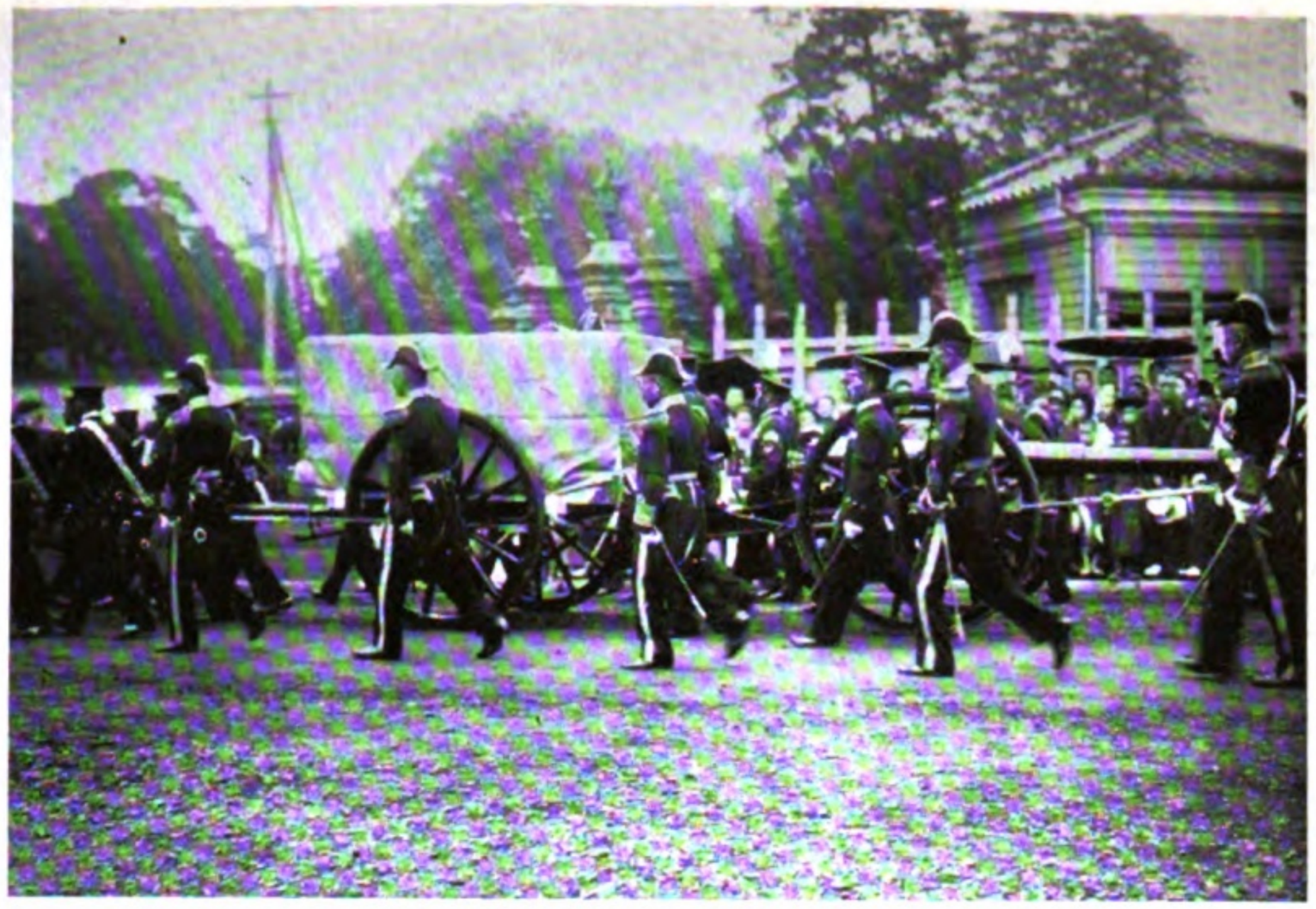
FUNERAL SHRINE, TOKYO



CASKET ON GUN CARRIAGE

PRINCESS DOWAGER AND CHIEF MOURNERS

THE FUNERAL SERVICE

FUNERAL OF PRINCE ARISUGAWA. *Funérailles du Prince Arisugawa. Leichenbegängnis des Prinzen Arisugawa.*

HANDWRITING OF LATE PRINCE ARISUGAWA. *Ecriture de feu le Prince Arisugawa. Handschrift des verstorbenen Prinzen Arisugawa.*

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and men. This distinguished bearing is seen even in his compositions, to read which has always given great pleasure to his teachers and those interested in naval matters. Even as a boy the Prince's style and manner of treating a subject was dignified and impartial. His spirit of throughness led him to master personally every detail of an officer's life; he was an expert seaman, engineer, mechanic and commander; and there was nothing connected with navigation of which he was ignorant.

Amid the universal sorrow of the nation numerous are the expressions of regret everywhere heard, and anecdotes of the Prince's kindliness and generosity everywhere abound. Once when he was sojourning at his villa in Maiko he heard of the financial embarrassment of a poor woman who kept a restaurant near by, and the Prince at once proposed to tide her over her reverses. Walking along the seafront at Suma one day the Prince saw a boy weeping by the road side, and inquired what was the trouble. The lad replied that all his companions had gone to school, but that as his father was too poor to send him, he had to stay at home. The Prince assured him that he would be sent to school; and later he saw to it that the boy had ample to fit him for school. On another occasion a farmer's horse ran away, and jumped into the Prince's garden at Maiko and began ravenously devouring the grass. The farmer came up later, and was full of abject apology at what his beast had done on the property of an Imperial Prince. But the Prince came out smiling. and only remarked: "Your horse is not fed enough, poor beast. Here, take this and buy him a good meal", handing him a sum of money. The story is also told of him that when he was on board the *Iron Duke* she ran aground one day; and the Prince took off his shoes and went to work with the sailors in the icy water to get the ship off again. Again, he saw one day a boy working in the coal bunker of the ship during a season of intense heat; and seeing the forbearing, uncomplaining mien of the little chap, he remarked to an officer that there was a *jewel* in the bunkers.

The public as yet but little realizes what a far-reaching influence the late Prince had upon the progress of the nation generally; for he took an interest in every phase of its development, more especially the progress of shipping, on which he always kept himself well posted, and was ever ready to give information and suggestion in regard to the improvement of dock yards and construction. Prince Arisugawa also took much interest in matters of science and art, and possessed a very select aesthetic taste. He was a lover of music, especially the *gidayu* and the *nagauta* on the *samisen*. He knew many songs by heart, and frequently called in noted musicians to play for him his favourite selections.

With all the honors of a state funeral, and of a member of the Imperial family, the late Prince was laid to rest in Tokyo on the 17th of July. The vast concourse of people that attended, including detachments from the Army and Navy, and a great number of princes, nobles and officials, as well as citizens, showed the respect in which the illustrious dead was held by the nation; in fact the cortegé was not unlike that which followed the sacred remains of the late Emperor almost a year ago. All schools, government offices, and banks were closed, and countless multitudes lined the streets bordering upon and approaching the route of the funeral. As the late Prince was without issue, his Majesty, the Emperor, signified his esteem for the family by appointing one of his Majesty's own sons, the young Prince Nobuhito Tsune No-Miya, to assume the succession and title and keep up the name of Arisugawa. The Imperial desire to maintain the House of Arisugawa through one of the sons of the Emperor was communicated to Prince Arisugawa shortly before his decease, and the information brought untold joy to the departing spirit. In the third son of his Majesty, the present Emperor, the House of the departed Prince will have a worthy successor; and the whole nation joins in wishing the youthful and princely heir an abundant life of health, happiness and prosperity. The new title will be H. I. H. Prince Takamatsu.

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THE MEIJI EXHIBITION

By YASABURO TERAOKA

(MANAGING DIRECTOR)

THE greatness of the Meiji Era being unexcelled by any previous period of Japanese history, it is altogether desirable that its significance should be indelibly impressed upon the mind of the rising generation; and to this end, as the anniversary of the demise of the great Emperor drew near, it was decided to hold what is called the Meiji Exhibition, bringing together all the more important objects associated with the life of the beloved Emperor, as well as paintings and other specimens of art, illustrating the marvellous progress of the illustrious reign.

This has been no easy task; for the reforms and changes wrought under the auspices of the Emperor Meiji have been so numerous and so complex as to well nigh defy objective illustration; but as this was the best way to impress its meaning and importance upon the mind of the nation, it had to be done; and the sincere and generous manner in which all those in possession of such sacred objects have responded to the request to lend them, has greatly encouraged the directors, who have finally succeeded in collecting an array of exhibits representing almost every phase of the life and progress of the country for the past half century. The exhibits have been drawn from every available source, including the possessions of the late Emperor himself, Imperial gifts to various noble families, and precious heirlooms owned by Japanese citizens throughout the Empire. As one gazes upon them one is carried back to the days previous to foreign intercourse; one sees the nation as it was in the era of seclusion; illustrations of the vital moment when the Emperor decided to open up the country to the advent of aliens; the momentous period of the Restoration and the short space of civil strife; the promulgation of the Constitution; the progress of commerce and industry; the wars with China and Russia and the nation under the *aegis* of victory; the territorial extension of the Empire and the wealth of the colonies; reforms in legal codes and the establishment of modern government; all are in some degree set forth by the Meiji Exhibition which opened at Uyeno, Tokyo, on the 25th of June last and will remain open till the autumn.

No one can take in this exhibition without feeling in some measure the wondrous personality of Meiji Tenno, and how marvellously it has been impressed on the history of the time. Everything one sees is not only an indication of the nation's progress during the last fifty years, but is a commemoration of the unexampled virtues of the great ruler to whose merit and inspiration most of the country's development has been due. It is significantly fitting that the president of the Exhibition should be Count Hijikata, one of the most intimate friends of the late Emperor, enjoying the Imperial confidence from early manhood. The chief directorship was entrusted to Baron Morimasa Takei, another trusted official of the late sovereign.

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THE MEIJI EXHIBITION. *L'exposition en souvenir de la periode Meiji. Die Meiji Erinnerungsausstellung.*

1. GENERAL VIEW OF EXHIBITION BUILDINGS
2. CORONATION CEREMONY, KYOTO, 1868
3. PROMULGATION OF CONSTITUTION, 1889

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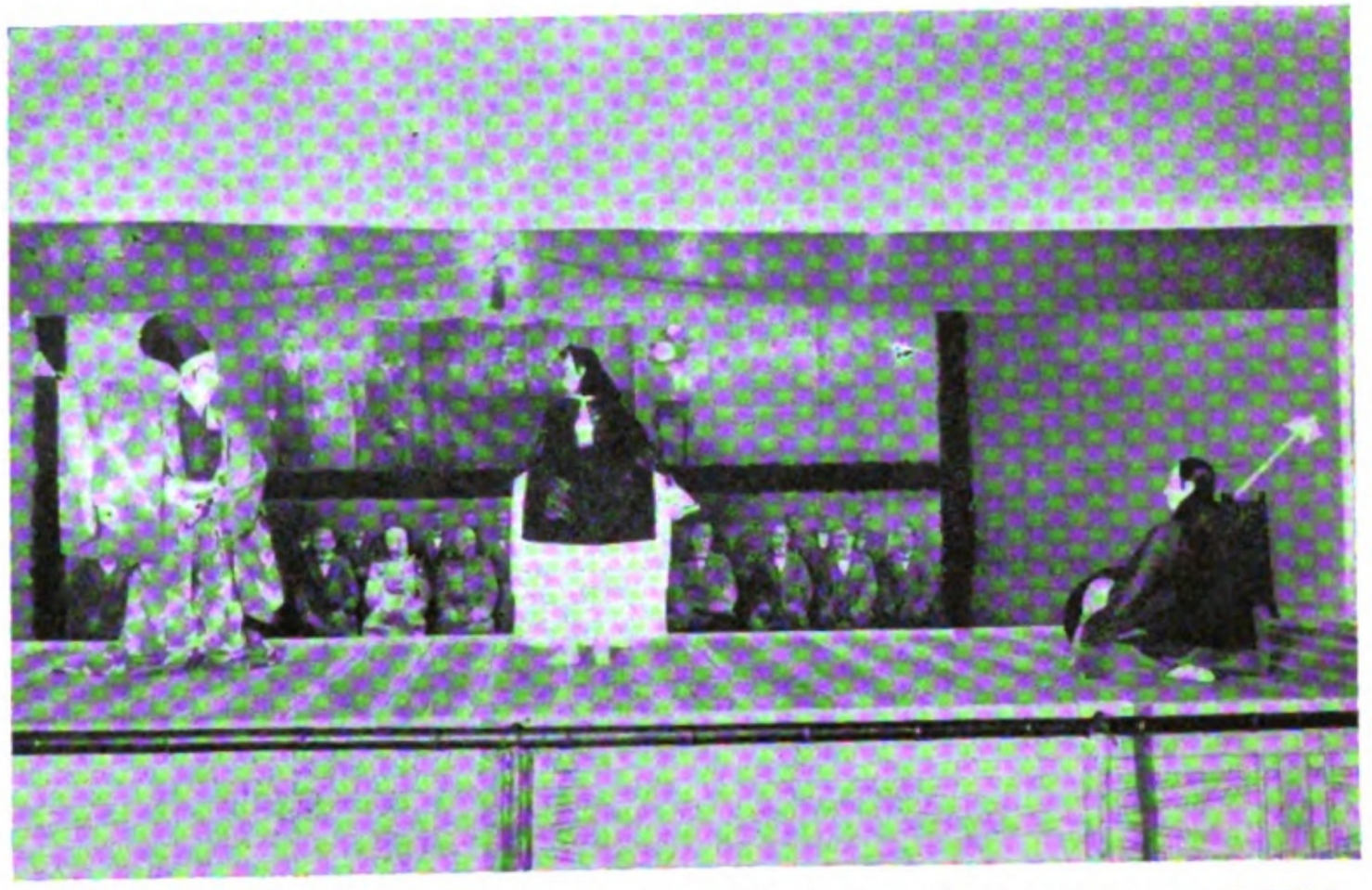
FAREWELL TO KYOTO, 1870

IWAKURA PARTY LEAVING JAPAN, 1871

OPENING OF RAILWAY, 1872



LATE EMPEROR SEEING *NO* DRAMA AT MARQUIS INOUYE'S

THE MEIJI EXHIBITION. *L'exposition en souvenir de la Periode Meiji. Die Meiji Erinnerungsausstellung.*

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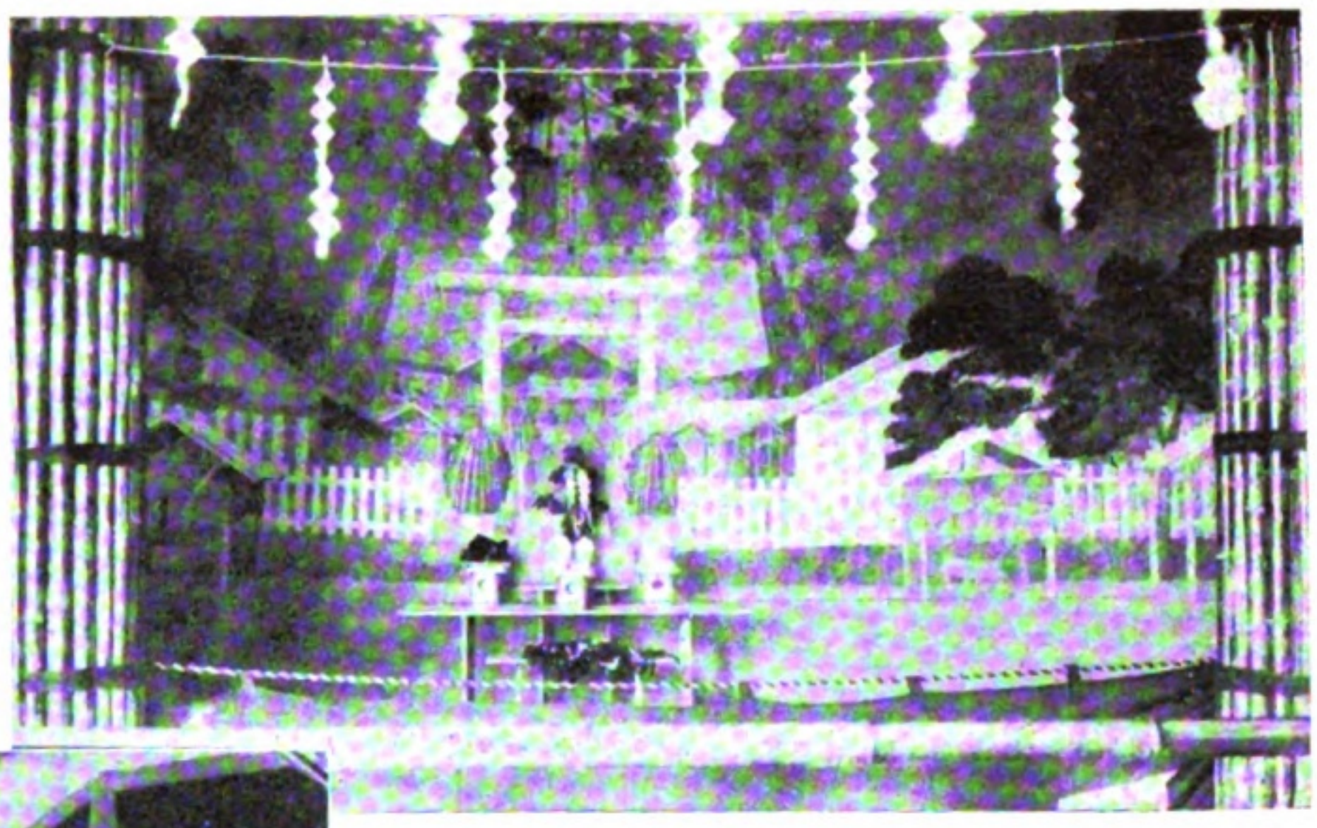

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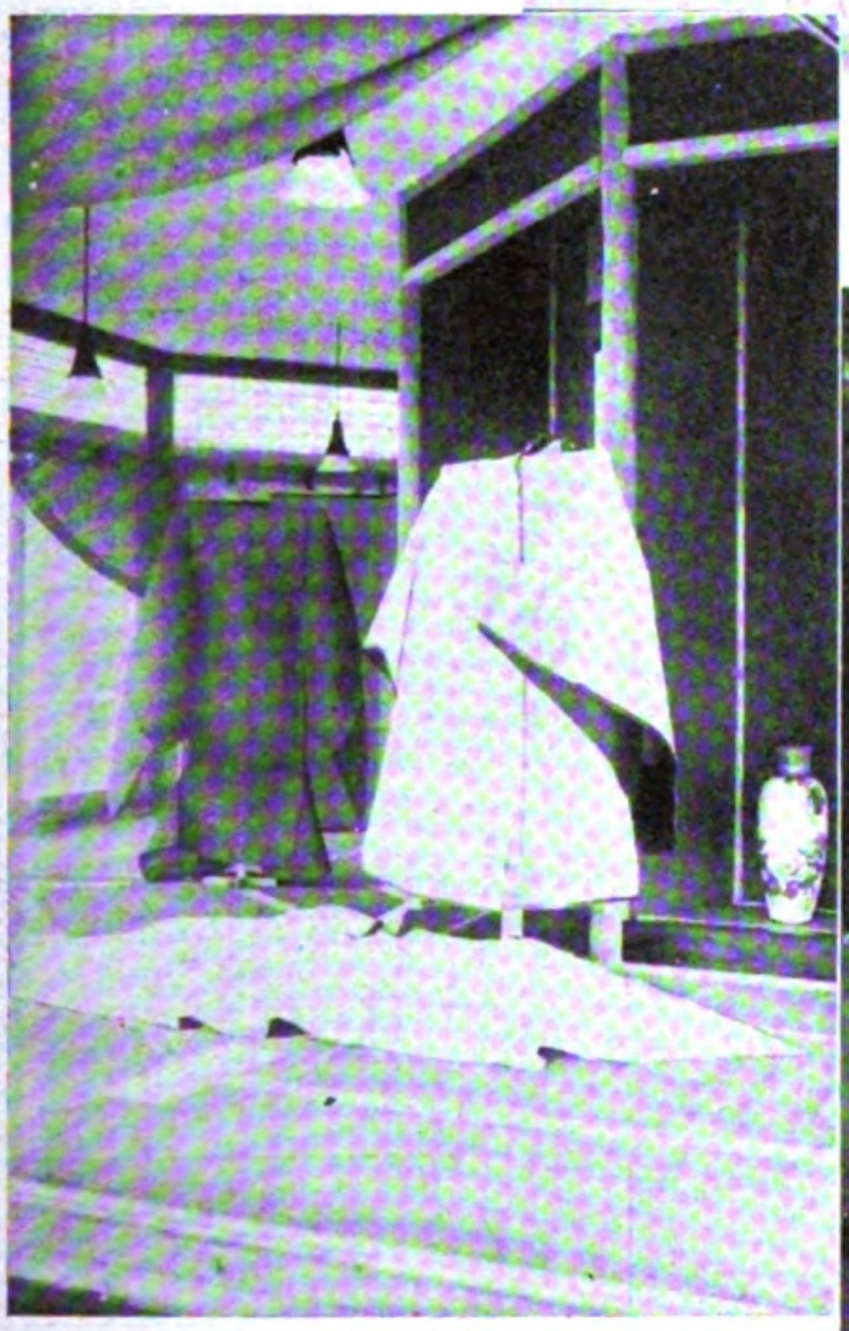

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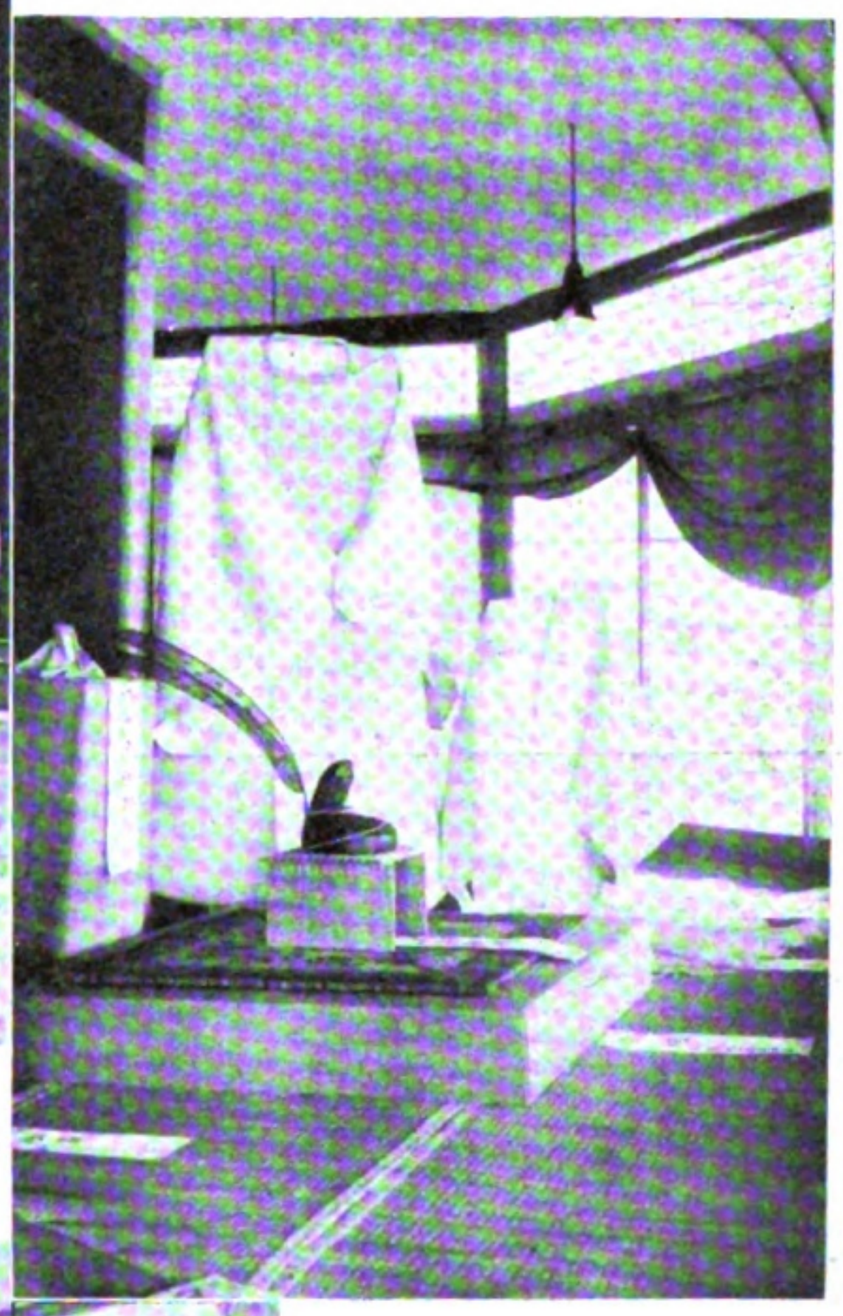

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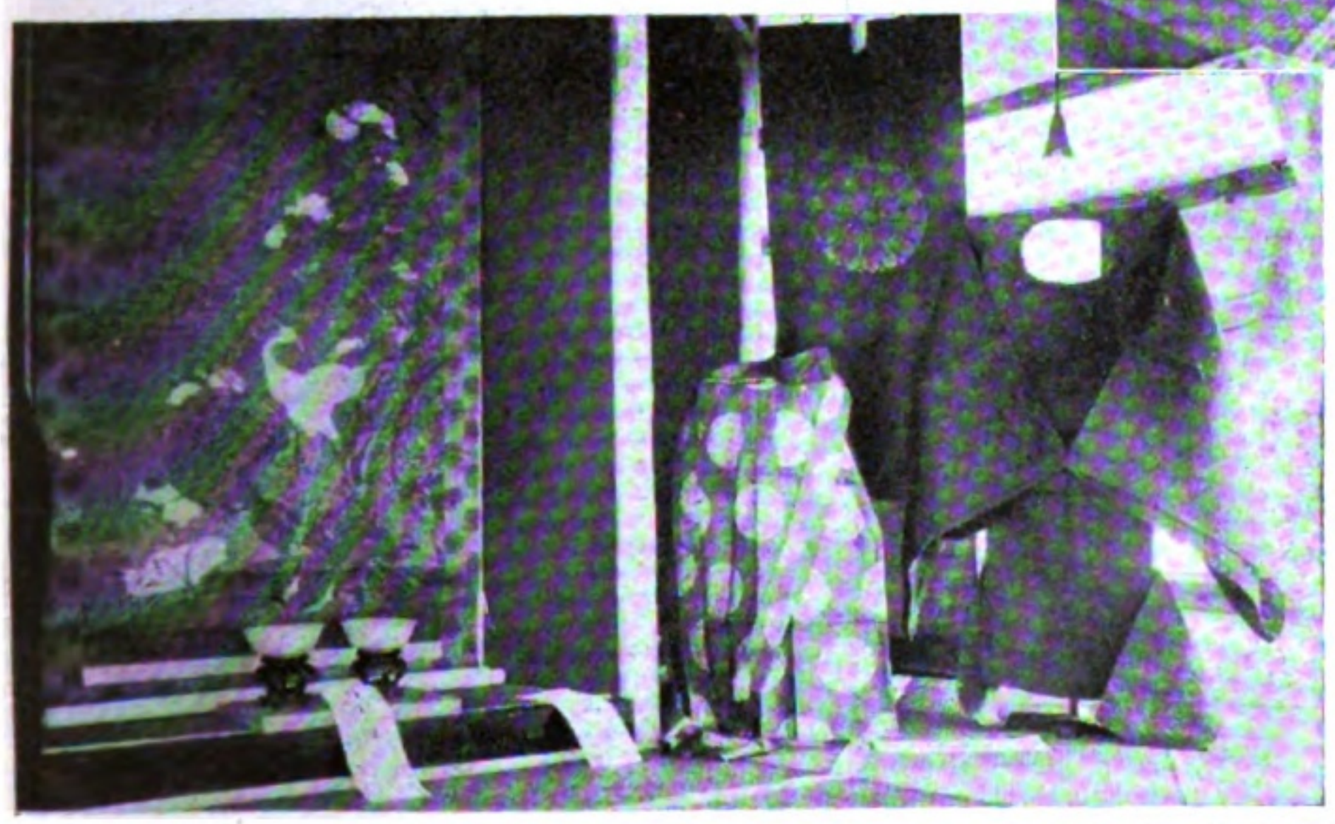

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THE MEIJI EXHIBTION. *L'exposition en souvenir de la Periode Meiji. Die Meiji Erinnerangsausstellung.*
1. MAUSAULEUM OF MEIJI TENNO, MOMOYAMA 2. 3. 4. GARMENTS WORN BY THE LATE EMPEROR

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THE MEIJI EXHIBITION. *L'exposition en souvenir de la periode Meiji. Die Meiji Erinnerungsaustellung.*

1. IMPERIAL VISIT TO HIROSHIMA 1894
2. CEDING OF FORMOSA 1895
3. SURRENDER PORT ARTHUR 1905
4. DELIMITATION OF SAGHALIEN 1905
5. ANNEXATION OF KOREA 1908

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Among the more interesting objects to be seen at the Exhibition are those associated with the life and personality of Meiji Tenno. Those objects, which the beloved ruler fancied as beautiful or useful, have a significance all their own, and cannot be looked upon without inciting deep and patriotic feelings. Never in the history of the world was a ruler so much loved personally as was the late Emperor of Japan. Therefore everything associated with his life and history has a voice impelling and instructive to every loyal Japanese; and even foreigners cannot witness what has been associated with his Majesty's unprecedented career without being duly impressed with the august Majesty of so illustrious a potentate.

In order to set forth more conspicuously the meaning of the nation's history during the period covered, certain artistically wrought paintings have been prepared, depicting all the important incidents and events of the Meiji Era. There are more than twenty of these in all; and they speak with no uncertain voice. There is also a Nogi room, illustrating the life and character of one of the Emperor Meiji's most meritorious subjects, who so loved his lord that he forbore to remain in the world without him. Everything connected with the life of the late General Count Nogi has its message for the rising generation of Japan, warning it against undue extravagance and urging it to simplicity of life and steadfastness of loyalty to the Throne. Products from the various possessions of the Empire, such as Formosa, Karafuto, Korea and Loochoo, show the growth of the country during the Meiji Era. As the Exhibition is being held during the hot season a good part of the exhibits are on view from the outside; and in order to interest the thousands of children that are in attendance there are side shows with appropriate paintings and other pictures to illustrate the history of the period under review.

One of the most impressive of the paintings shows the coronation of Meiji Tenno as a young sovereign at Kyoto in 1868, the ceremony taking place in the Shishinden Palace. Next comes a picture representing the procession of the young Emperor when removing to the new capital in Tokyo, a solemn and significant moment in the nation's history. The third picture sets forth the departure of the Iwakura embassy to Europe in 1871, which marks the growth of a desire to see the western world as it really was. Another scene depicts the annexation of Loochoo in 1872. The opening of the first railway in Japan, the line between Tokyo and Yokohama, which was witnessed by the late Emperor, is also enshrined in appropriate colours and setting. The various journeys made north and east by the late Emperor are also depicted by the brush of the artist, as well as a battle with the Satsuma rebels in 1877, and a further picture showing the Emperor Meiji witnessing a wrestling match at Ryogoku in 1884. A very fine painting of the ceremony of promulgating the Constitution in 1889 is also on view; and another of the annihilation of the white-horse regiment in the war with China is very interesting. There is also a well drawn picture of the attendance of the late Emperor at a special session of the Imperial Diet convened at Hiroshima in 1894 in connection with the China war. The Emperor Meiji once honoured the Marquis Inouye by attending a *No* drama entertainment at the Tokyo residence of the Marquis, and there is a painting of the event on view at the Meiji Exhibition. The annexation of Formosa in 1895 is also regarded as sufficiently important to claim a painting; and there is another representing the thirtieth anniversary of the removal of the Imperial capital to Tokyo, which was celebrated in April, 1898. Naturally so important a historic event as the Fall of Port Arthur and the meeting of the two famous generals, Nogi and Stoessel, finds fitting depiction on the walls of the exhibition; and another illustrates the delimitation of Saghalien in 1907. There are pictures showing the annexation of Korea, too; and also an imposing one of the recently completed Mausoleum of the Emperor Meiji at Momoyama. These are the chief

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paintings; but there are others of almost equal importance and interest.

Time would fail were one to dwell upon the numerous objects of historic interest on view all through the exhibition. Here one sees a famous old sword lent by Prince Katsura; there a flower vase bearing the Imperial crest; silver flower vases and embroidered screens lent by Count Hijikata and other friends of the late Emperor. Various examples of clothing pertaining to the Meiji Era are lent by the Marquis Sasaki; and old hunting costumes by Count Hirozawa; while some *kakemono* and other articles have been lent by Mr. Matano of the Imperial Museum. An exquisite pair of vases were lent by Prince Sanjo, whose father was one of the most distinguished statesmen of the Meiji Era. A collection of relics once the property of past *genro* like Okubo, Ito and Mutsu, are also on view. All these, and many others, are to be seen; and each has its own proper message to all who have eyes to see and spirit to absorb the significance of the most illustrious reign in Nipponese history.

JAPAN

Thou youthful keeper of the flower-beds,

Time was, when in thy small domains there stood

Not many flowers, but these of costly hue;

Which thou did'st tend with single-hearted love.

But now thy borders are enlarged, and lo!

Thy beds are filled with many an ill-matched flower:

And rare exotics from beyond the seas

Stand cheek by jowl with plants of native growth,

With cherry, plum, and tall chrysanthemum.

Distraction haunts thee in thy very dreams,

Thou know'st not which to choose, or this or that,

And nought is trim and neat as heretofore.

Ah! youthful keeper of the flower-beds!

Soma Gyofu

Tran. by the Late Prof. Arthur Lloyd.

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I-RO-HA HYMN

By DR. CLAY MacCAULEY

I HAVE long been interested in the fact —or is it tradition merely?—that Kūkai, that wonder of Buddhist saint-hood and scholarship of twelve hundred years ago, not only invented the popular script of Japan, the *Hiragana* syllabary, but, also, so arranged the syllables that they may be read as a profoundly interpretative Buddhist poem. Every Japanese child in learning his alphabet may, therefore, be made to repeat it as a poem in which the conviction fundamental in Buddhism is graphically concentrated.

Kūkai, who, two hundred years after his death received from the Emperor Daigo recognition for his marvellous work by being given the title *Kōbō Daishi*, or "Great Teacher who spread the Law abroad," placed the forty-seven syllables of the Japanese language in a melodic order, beginning,—*I, ro, ha, ni, ho, he, to, chi, ri, nu, ru, wo*,—and so on, in succession to the end,—*se su*. Like *A, B, C*, for the English, these syllables soon became fixed for the Japanese people as their alphabet. But, by very slight and legitimate linguistic changes in their reading, Kōbō transformed this syllabary into a poem of eight lines, composed of standard seven and five syllabled verses in alternation,—as follows:—

Iro wa nioedo
Chirinuru wo—
Waga yo tare zo
Tsune naramu,
Ui no oku-yama
Kyo koete,
Asaki yume miji
Ei mo sezu.

Read in this form, the pessimism that may lead one to seek the enlightenment which came through Buddha is offered to all who read, and thereby becomes a perpetual lesson to every child in Japan. I can not render into English verse an exact translation of the original Japanese, but I have amused myself with putting into the original meter, in English, what is almost a literal reproduction of Kōbō's thought:—

E'en though clothed in colors gay—
Blossoms fall, alas!
Who then in this world of ours
Will not likewise pass?
Crossing now the utmost verge
Of a world that seems,
My intoxication fails—
Fade my fleeting dreams.

But this skillfully wrought alphabetic versification, preparing, as it does, a whole people for an offered "gospel," is repeated here only to introduce a yet more interesting piece of kindred verse-making.

Several years ago my interest in this syllabary poem was much heightened by my coming across some verses, or rather a hymn, said to have been written about three hundred years earlier by a noted priest named Kwai Han. The hymn stood under the title *Nori no Hatsu-Ne*, which may be translated,—"The Dominant Note of the Law." I found it to be not only a profound and impressive series of religious meditations by a learned Buddhist, but also an entertaining literary curiosity. It is an acrostic of forty seven verses having this peculiarity, that each verse begins with one of the Japanese syllables in the regular succes-

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sion of Kōbō Daishi's alphabet. Kwai Han, it is said, wrote, substantially, the following note in connection with his acrostic hymn :—As Kōbō Daishi composed the *I-ro-ha* that he might clearly teach the essential law of Buddha to the Japanese people, so will I, in honor of my spiritual ancestor take these same *I-ro-ha* characters and make them the initials of the separate lines of a hymn which will carry forward the same pious object.

It is impossible, of course, to render this hymn in its acrostic form into equivalent English, but I have attempted to give it, metrically, an equivalent English reproduction, with close adherence to its Japanese phrasing.

Little annotation is needed for an understanding of the poem by English readers. It will help, however, for the reader to remember that in Buddhist mythology there are six possible transmigrations which the human being can make before he passes into the realm of those who are "saved." "The River of Three Paths" is a Buddhist analogue of the Styx of Roman mythology. "*Namu Amida Buddha*" is an invocation peculiar to the Buddhist sects whose followers rely upon the merits of the all merciful deity, *Buddha-Amida*, for their release from the evils of existence. In the hymn it is called "The Prayer." The essential factors in Buddhism through which "The Way of Salvation" is secured are included in the terms, "Rite, Priesthood and Buddha." And "The Land of the Holy," *Jōdō*—"The Pure Land,"—is the name which Kwai Han's sect has given to the abode of those who enter the Buddhist Heaven. It is believed also by many that when the Buddha was born into this world he slipped from his mother's lap on to a lotus-leaf, where, "up-pointing towards heaven, down-pointing 'neath heaven," he exclaimed that to him was given power over all the heavens and the earth.

The metric form of the Japanese verse in this poem is a series of couplets of the seven and five syllabled standard verses arranged in a kind of four footed anapestic rhythm, as is shown in these first three lines :—

Itazura goto ni hi wo kasane ;
Roku-shiyu suten no tane wo maki ;
Haka-naku kono yo wo s'kusu nari.

This is the movement of all the other verses of this strange *I-ro-ha* hymn.

The Dominant Note of the Law.

In spending my days chasing things that are trifles ;
In sowing the seed of the six transmigrations ;
I pass through the world with my life-purpose baffled.
Since gaining my birth among those that are human,
Just now I have learned that I may become godlike ;
So now I seek Buddha's help, trusting the promise.
This world, after all,—it is only a dream-world ;
And we, after all, are vain selves with dust mingled.
Our jealousies, angers and scoffing reproaches,
All evils we do, though disguised by our cunning,
At last become massed like the bulk of a mountain,
And we are crushed down to "The River of Three Paths ;"—
A fitting reward for our self-prompted actions,
Whose ills each must bear, never blaming another.
Live I a long life,—'tis like flashing of lightning.

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Live I but one life,—lo! 'tis lived in a dream-world.
Grow I into one life with wife and with children,—
The love of such one life abides but a moment.
Think how to the depths has my heart been affected!
Engrossed by my bonds to a world that is fleeting,
Naught led me to pray,—"*Namu Amida Buddha.*"
As wind to the ear of a horse seemed the future;
Reminded of death's blast, I answered, "When comes it?"
The preacher I trusted not; thought he spoke falsely;
And thus has my time sped to this very moment.
I thought that desire brings good with fulfilment;—
Oh! how I lament as I think of what has been.
But yet in this troubled life comes consolation:—
Adorable Buddha enlightens the dark way;
Has pity on all those who live in these last days;
To all gives compassion and blessed redemption,
Whose depth or whose height passes ocean or mountain.
Thanksgiving forever to Buddha's salvation,
All bountiful, boundless, to me it is given.
Up-pointing towards heaven, down-pointing 'neath heaven,
The Buddha sheds light upon all who are living.
Now, knowing the Law as the Law has been given,
The blest triple treasure,—Rite, Priesthood and Buddha,—
I lift up my song, though I sing in a dream-world;
If sorrow and knowing are both the mind's flowering;
If demon or Buddha with each is attendant;
Then let all my faith upon knowing be centered.
Up-striving, away from "The River of Three Paths,"
A glance at the Fulness Divine of all Goodness
Will gladden my eyes,—the reward of my striving.
Recite then the Prayer;—for by its mere virtue
Your pathway will enter the "Land of the Holy."

GIVING ONESELF AWAY

Kuchi akeba

Go-zo no miyuru

Kawazu kana.

Behold the frog, who, when he opes

His mouth, displays his whole inside.

Anon.

Tran. by B. H. Chamberlain.

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JAPAN'S RELATIONS WITH AMERICA

By BARON SHIBUSAWA

AMERICO-Japanese relations form one of the most timely and interesting subjects that can occupy the public mind at present; and I am, therefore, led to review briefly our status with the great neighboring Power across the Pacific. As I am no politician I shall avoid any expression of opinion in that direction, and shall write as a business man and as a citizen of Japan, who is sincerely interested in maintaining our old-time relations with the people of the United States. Japan's friendship for America, as every school-boy knows, has been of long standing and increasing intimacy. Ever since the arrival of Commodore Perry in 1853 our relations have sincerely progressed in all good fellowship; and it is now only after sixty years of unbroken intercourse that we are obliged to review the situation. On the invitation of the great American Commodore, Japan opened up her country to foreign intercourse, and became a member of the family of world-powers. We have never ceased from that day to regard America as one of our best and sincerest friends; and from every point of view, whether it be in international politics, in commerce and trade, or in education and religion, America and Japan have ever remained on the most cordial terms. In spite of the distance and the deep sea our trade with the United States has been more flourishing than with even England or China.

During the last few years, however, a tiny cloud has been rising, which, at first no bigger than a man's hand, is apparently increasing in size and assuming a more menacing colour. This cloud had its rise on the Pacific coast of the United States, where the people of California appear to entertain an increasing dislike of our fellow countrymen, due probably to the uncultured habits of many of our low class immigrants that have found their way into that land. At first these little bickerings and disagreements were too insignificant to attract the attention of the general public, but of late the trouble seems to be assuming more alarming proportions, and demands the most intelligent care of our people.

The Japanese cannot, of course, be blamed for desiring to locate in California. Its rich soil, mild climate and large unoccupied territory might well allure the agrarian adventurers of any country, but they are particulary enticing to the Japanese. Either as laborers, land owners, or contrators, our people can make more ready money there than in any other part of the world. At present there are not more than 70,000 Japanese in that state, including perhaps a few of the neighboring states, most of whom were there before the Japanese government began to impose greater restriction on immigrants to America. At first relations between these immigrants and their neghbors were very cordial; only in recent years has there been any sign of discord. At present the feeling between Japanese and Americans in California is in remarkable contrast with the general good feeling between Japanese and Americans in other states of the Union. On account of the bad feeling in California our people and government at home are overwhelmed with sorrow. We are determined to labour for an improvement of conditions, and to leave no stone unturned to find a remedy for relief. We are unanimously persuaded that nothing must be permitted to interrupt our good relations with our friends across the Pacific. No one can be more solicitous in this respect than my humble self.

Japan can never forget the sympathy of Amerca extended in her greatest hour

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of need during the dark days of the war with Russia. We still remember with gratitude the good wishes for our success that came across the Pacific at a time when we needed every encouragement and inspiration. Up to that time Americ had always trusted us and treated us as foster children. Then, no sooner had the war ceased and the great Peace been concluded, and by American intercession, than indications of suspicion and mistrust began to appear here and there in America. Those who once loved us and helped us in our difficulties, now began to have apprehensions and to fear us. We were all right as children; but when we proved advanced enough to look after ourselves we were to be regarded as the peril of the Far East. Does this apparent change of attitude really mean a decline of affection? This is indeed what Japan would like to know. And if we have proved unworthy of friendship, what indeed has been the cause?

The first little cloud on the Japan-American sky was the exclusion of our school children from the educational institutions of San Francisco, followed by a good deal of anti-Japanese talk and newspaper discussion. We did our best to meet the situation and to mitigate the difficulties, and to preserve unruffled the old friendship between the two countries. To facilitate so laudable a purpose we invited prominent Americans to come over and see us, and learn whether Japan was as she was being painted by the Californians. The Chambers of Commerce in Tokyo, Osaka, Nagoya, Kyoto, Kobe and Yokohama led in this movement for greater mutual acquaintance, and about fifty Americans responded to our invitation, and were warmly welcomed in every part of Japan. They listened patiently to our view of things, and we took the opportunity of making them acquainted with our sincere desire for continued friendship with the United States. Being president of the Tokyo Chamber of Commerce at that time, I naturally took the lead in extending the visitors every facility for rendering the object of their trip successful, and even invited them to my own home.

These gentlemen returned home expressing themselves as well pleased with their trip to Japan; and after various conferences with their colleagues in America they in turn extended an invitation to our countrymen to visit America and learn how matters actually stood in that country. I myself was the leader of the group of Japanese business men who accepted the American invitation; and we made an exhaustive tour of inspection over a great part of the United States. After these four months of continued exchanges of friendship it might have been supposed that feelings between the two peoples would have undergone some improvement. As a matter of fact the exchange of courtesy did do a good deal of good in certain directions. Only in the case of California does there appear to have been no beneficial effect.

Since the occasion of this exchange of visits among business men, several prominent Americans have visited Japan, including President David Starr Jordan, of Leland Standford Jr. University; Ex-president Eliot, of Harvard University; Ex-Secretary of State Knox; Mr. Lindsay Russell, of the Japan Society of New York; Dr. Hamilton Holt, of the Independent; and Dr. Hamilton Wright Mabie, of the Outlook; as well as Dr. Peabody, of Harvard University, not to mention several other names of influence in the United States; and the remarkable thing about all these men is that they entertain about the Japanese views quite contrary to those prevailing in California. Would that all my countrymen in America could know Americans as I know them, and that they could have enjoyed such friendship and courtesy as Americans have always extended to me! All this has come to me not as a politician or a statesman or a diplomat, but as a plain Japanese business man. The more such relations prevail the more will misunderstandings disappear, and America and Japan will forget all differences of race and religion.

Probably the strained conditions in California are due to a more direct conflict of interest than is possible in other states. The clash appears to be

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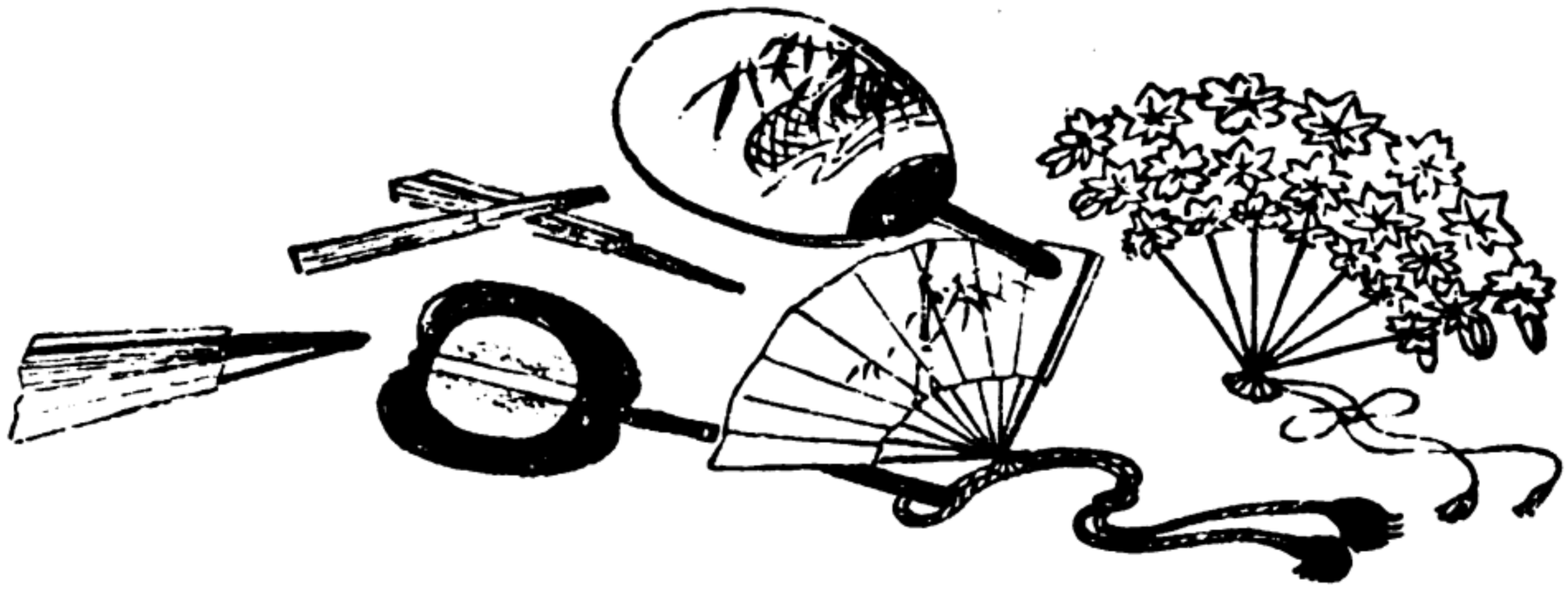
chiefly in the labor realm, especially between the Japanese and the immigrants from Europe. Our countrymen are accused of underbidding the labor market, of rude ways, uncivilized habits, and failure to assimilate with American society. Nor is there absent some slight fear of the Japanese as a nation of fervent patriotism. Some Americans think that the presence in large numbers of a people so powerful and patriotic as the Japanese might some time prove a menace to peace. Differences of race and religion render the situation in some degree more acute. There is little doubt that the anti-alien land bill recently enacted in California was the outcome of the causes mentioned. It is the result of conditions that have not arisen in a night. When I was in California I told Mr. Ushijima, President of the Japanese Association there, that in my opinion international intercourse is something like the matter of one's personal health: if one does not take care of it always and every day, it will get into a condition where doctors and medicines cannot cure it in a day. If proper care is taken every day there will be no need of doctors and remedies; but if it be neglected, then only time can bring relief. Even the ablest statesmen and diplomatists cannot quickly make up for the neglect of years in connection with international affairs. It is our duty to coöperate earnestly and unintermittently for alleviation of the difficulty, and by education and circulation of knowledge lead Americans to see that the Japanese are worthy of intercourse on even terms with western people. It is a difficult matter to demand hospitality and neighborly treatment. That is something that must be offered freely. Hatred, racial prejudice, religious bigotry, and all irritants, should be kept out of the question. A nation may be strong, but power is not everything, as may be seen from the last years of Napoleon. Patience is our greatest need at present. The truth must prevail. Recrimination on either side is wholly out of place. Such is the substance of the advice I gave to our brethren in California.

When the agitation broke out against us in connection with the anti-alien land bill, we in Tokyo organized an association to try to assist our contrymen whose liberties and rights were threatened by the new legislation, and although we succeeded in causing the supporters of the objectionable bill to introduce one or two amendments, we failed in defeating the bill; and then we despatched Dr. Soyeda and other representatives to America to do what they could in preventing misunderstandings. There is now no doubt that it will take time for us to obtain our rights in that country. What we want most of all is to obtain the privilege of naturalization. Until we are thus placed on an equal footing with Europeans we shall always be subject to discrimination. All this will take time. In any case we must keep our temper, as any display of irritation would but tend to estrange the two countries and render our cause hopeless. The situation is one that demands careful circumspection both in word and deed, and my counsel to my countrymen is to wait, and in the meantime to work in harmony with the authorities to whom is committed the responsibility of conducting negotiations with America.



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INRŌ

By NORITAKA TSUDA

INRŌ are among the choicest and most characteristic examples of Japanese art, and well deserve the attention of all who love things artistically designed and exquisitely made. Originally *Inrō* meant a seal-case (*in* meaning "seal," and *ro*, "case") but later it came to be used as a medicine case as well. From time immemorial it had been the custom of the Japanese warrior to carry at his girdle a bag containing flint and steel for making fire; and this bag was called *hi-uchi-bukuro*; and at a later period we find that seals and medicines were also carried in a receptacle of this kind. The seal, of course, was of great importance, as it had to be impressed on all documents in addition to the personal signature, a custom introduced from China. The original seal boxes were square, and frequently consisted of a number of small boxes fitting perfectly one over the other like covers, and were generally of carved lacquer about 3½ inches square. In this box was kept the seal and the pad for the ink and for stamping the impression. The older receptacle for medicine, called *yakuro*, which had been usually shaped liked a covered bowl, came in time to be united with the seal box, or *inrō*; and although for some time used as an ornament in the *tokonoma*, afterwards came to be carried suspended by a cord from the girdle.

The custom of wearing the *inrō* as an ornament was at its height during the *Keicho* period, 1596-1611. To the Japanese gentlemen of that time it was something like what a good watch-chain is to the man of Europe; and as it was one of the most showy of ornaments, designs the most unique and fanciful were coveted and produced. No man of taste could consider himself properly dressed without an *inrō* of artistic design and finish hanging from his *obi*, and the universal demand for them, led many of the great artists to rival one another in bestowing upon *inrō* their utmost skill. Most of the *inrō* are made of lacquer, preferred not only for its capacity to receive a beautiful finish, but because it tended to keep the drugs preserved in the *inrō* from drying up.

There are a great many varieties of finish in lacquer used for *inrō*, among which there is the *Suri-he gashi* or rubbed lacquer, which consists of a coat of red lacquer on black, the red being rubbed down in places to expose the black. Then there is the *Raden*, an inlay of *awabi* shell and gold. In later times other materials were used for *inrō*, such as various metals, faience, porcelain, carved wood, ivory, and a fungus called *Reishi* and often called *Saru-no-koshi-kake*, or monkey's chair; as well as bark of trees, fish-skin, rock crystal, agate and egg-shell. At the sides of the *inrō*, holes are neatly drilled for the cords that keep the boxes together and by which they are suspended from *obi*. To prevent the *inrō* from slipping through the girdle a *netsuké* is attacked to the end of the cord; and this in itself is often a piece of fine art. Between the *netsuké* and the *inrō* is a bead called the *ojime*, which gathers both cords together and can be moved up or down. Some

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of the *inrō* are so perfectly formed and finished that the divisions between the boxes cannot be distinguished except by drawing them apart. In verifying the work of the best masters one has to pay special attention to how the boxes fit, as the great masters lacquered only their best work, in which the sections always fit perfectly. In some *inrō* the sections fit so well that they are interchangeable. The celebrated *inrō* makers of the 17th and 18th centuries were fond of copying the masterpieces of great painters, and often signed the name of the artist to whom they were indebted, on the *inrō*; and not infrequently they succeeded in reproducing the original with wonderful accuracy, even to a beautiful harmony of colour and a marvellous profusion of detail.

Some of the finest specimens of *inrō* are preserved in the Imperial Museum in Tokyo, a few of which we herewith reproduce; but other very fine examples of the art are in the possession of celebrated collectors like the Marquis Rairin Tokugawa and Baron Iwasaki.

Among the earliest of those who became distinguished as makers of artistic *inrō* was Koyetsu, who belonged to a school of impressionists of the 16th century; and he was rivalled later by his pupil, Tsuchida Soyetsu. Ogata Korin, too, excelled in fine examples of *inrō*, having adopted the best methods of Soyetsu; and he was followed by such artists as Ritsuo and Kozan. Yosei, a contemporary of Ritsuo; and Hanzan, a pupil of Yosei, also did excellent work. At the end of the 17th century came Shiomi Masanari, and Shunsho, both of whom produced fine *inrō* in *togidashi* lacquer. Then came the Koma school, most of whose *inrō* were distinguished for linings in red and gold, or both combined. Another celebrated family of *inrō* artists was the Kajikawa, founded by Kajikawa Kiujiro in 1680, and continuing down to the 19th century. The Kajikawa are noted for their beautiful linings in *nashiji*, lacquer flecked with gold so as to resemble the skin of a Japanese pear. We reproduce an *inrō* made by Kajikawa Koryusai, decorated with peacock and peony in raised lacquer on *kinji*, or gold ground. The flower petals are depicted in different shades of gold, while the peacock feathers are represented by varying shades of mother-of-pearl. This *inrō* has five divisions, and is one of the most artistic specimens of this kind of work in the Empire. It belongs to Mr. Shinjiro Okuda, who has kindly lent it to the Imperial Museum.

Another artist of the Kajikawa school was Jokasai, a specimen of whose work is also reproduced in illustration. The *inrō*, consisting of 8 divisions, is decorated with horses in silver and brown lacquer on a gold ground, while monkeys are seen disporting on a hill above. Jokasai frequently employed metals in relief on *nashiji* lacquer with great success. The *inrō* made by the celebrated Shiomi Seisei represents bamboo sprouts in rain, the picture being laid on gold and silver lacquer. It is an excellent example of good *togidashi* lacquer. The form is somewhat different from the common, the divisions being only two and the shape rather broad. This fine piece has been placed on exhibition in the Imperial Museum by Mr. Seiji Sato.

The *inrō* with the two cocks in slightly raised gold lacquer with a crow on the other side, is a good example of Iizuka's work; the black lacquered ground is powdered with silver and gold. It is an instance of the flat form of *inrō*, and consists of five divisions. Iizuka Toyosai was one of the most noted *inrō* artists of the 18th century; and was as much distinguished for his spirit as for his art. Once when he was asked by the *daimyō* of Awa to favour him with a pair of lacquered *geta* (wooden clogs), the artist was indignant at what he regarded as a proposal to desecrate his art, and replied that if the *daimyo* desired *inrō* he was ready to accommodate him, but that his taste could not stoop to the decoration of *geta*. The lord of Awa admired him all the more for his high ideal of art, and made him one of the *samurai* of Awa. One of the finest specimens of his work in lacquer now extant is a *suzuri-bako*, or *ujibashi*, which the former owner, the Lord of Awa, presented to the Im-

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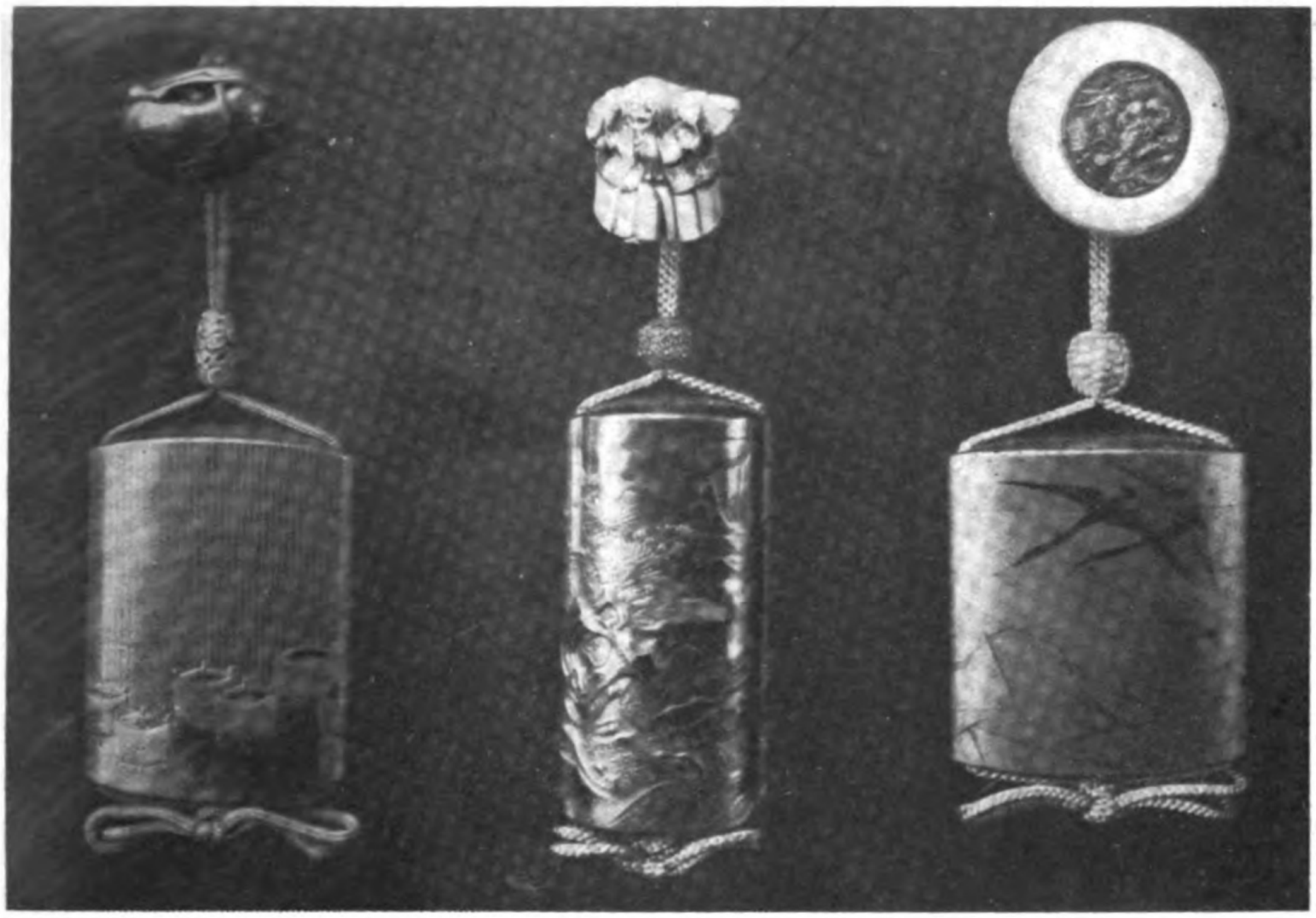
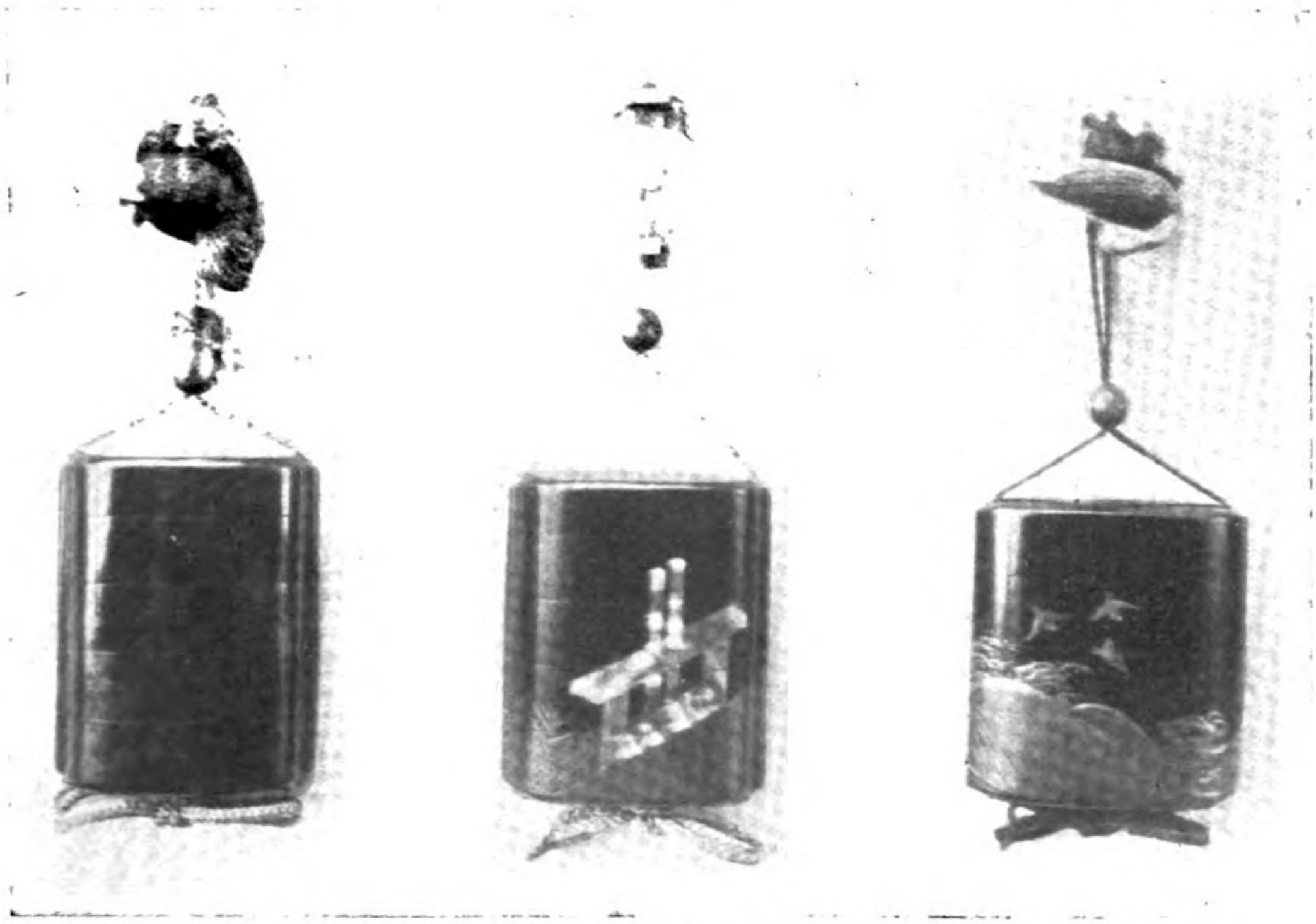


1. BY TOYOSAI 2. BY KAJIKAWA 3. BY IIZUKA TOYOSAI (18 th Century)

1 2 3



1. 2. BY SHIOMI SEISEI (17 th Century) 3. BY KOMA KYUHAKU (17 th Century)

INRO

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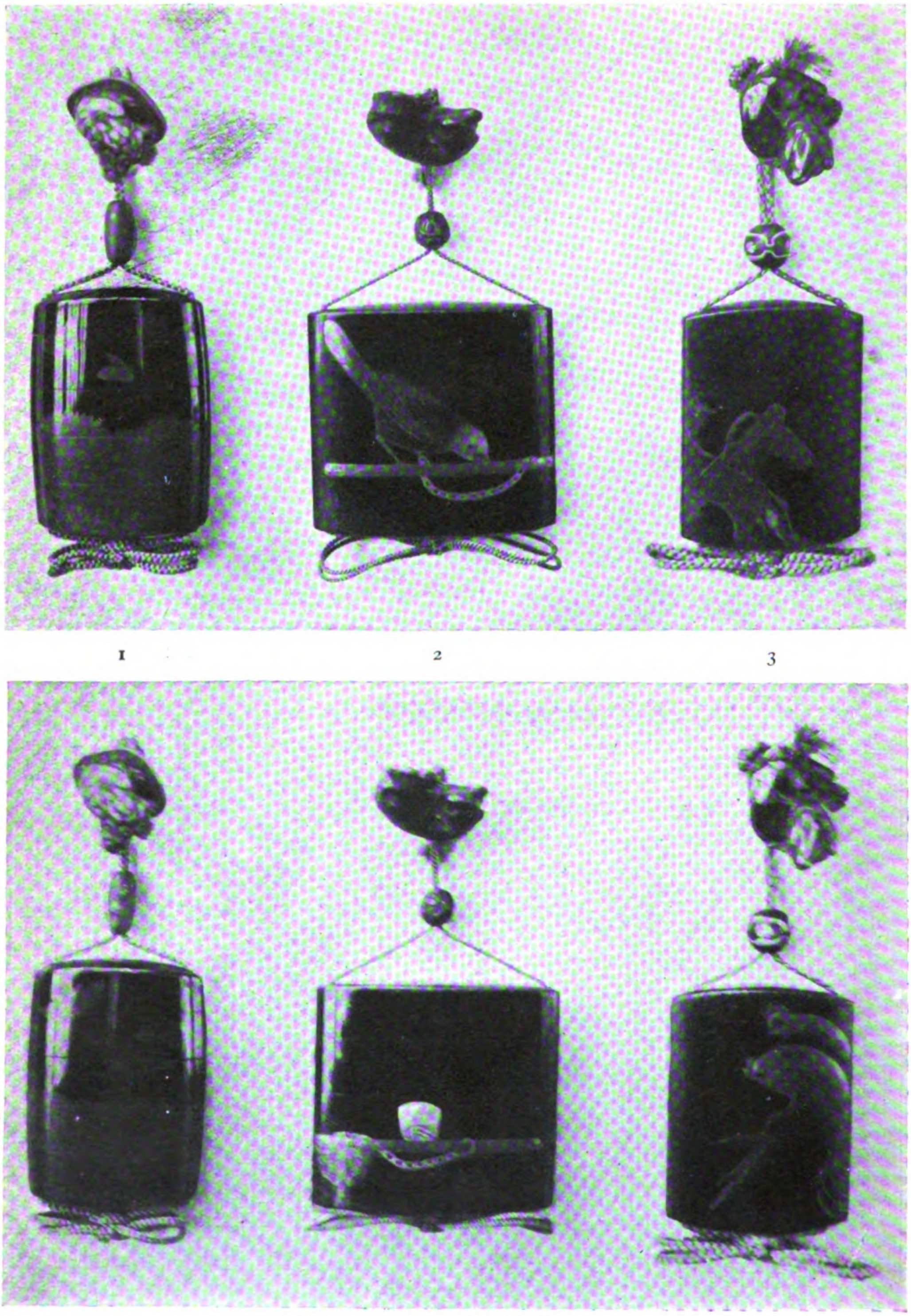

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INRO: OBVERSE AND REVERSE SIDES

1. BY YAMOTO SHUNSHO 2. BY KOAMI TADAMITSU 3. IIZUKA TOYOSAI

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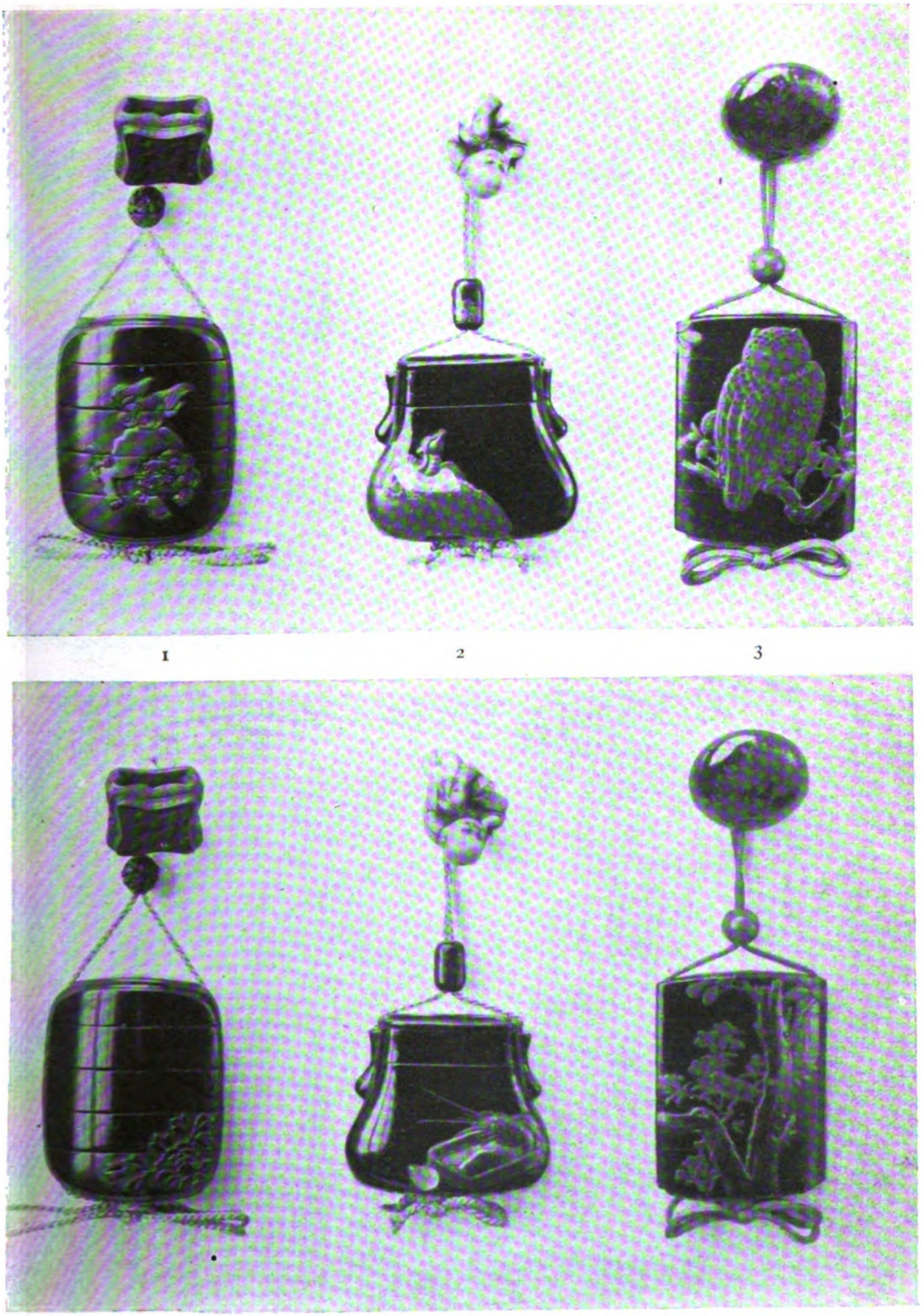

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INRO: OBVERSE AND REVERSE SIDES

1. BY YOSEI 2. BY TSUCHIDA SOYETSU 3. BY KOMA YASUMASA

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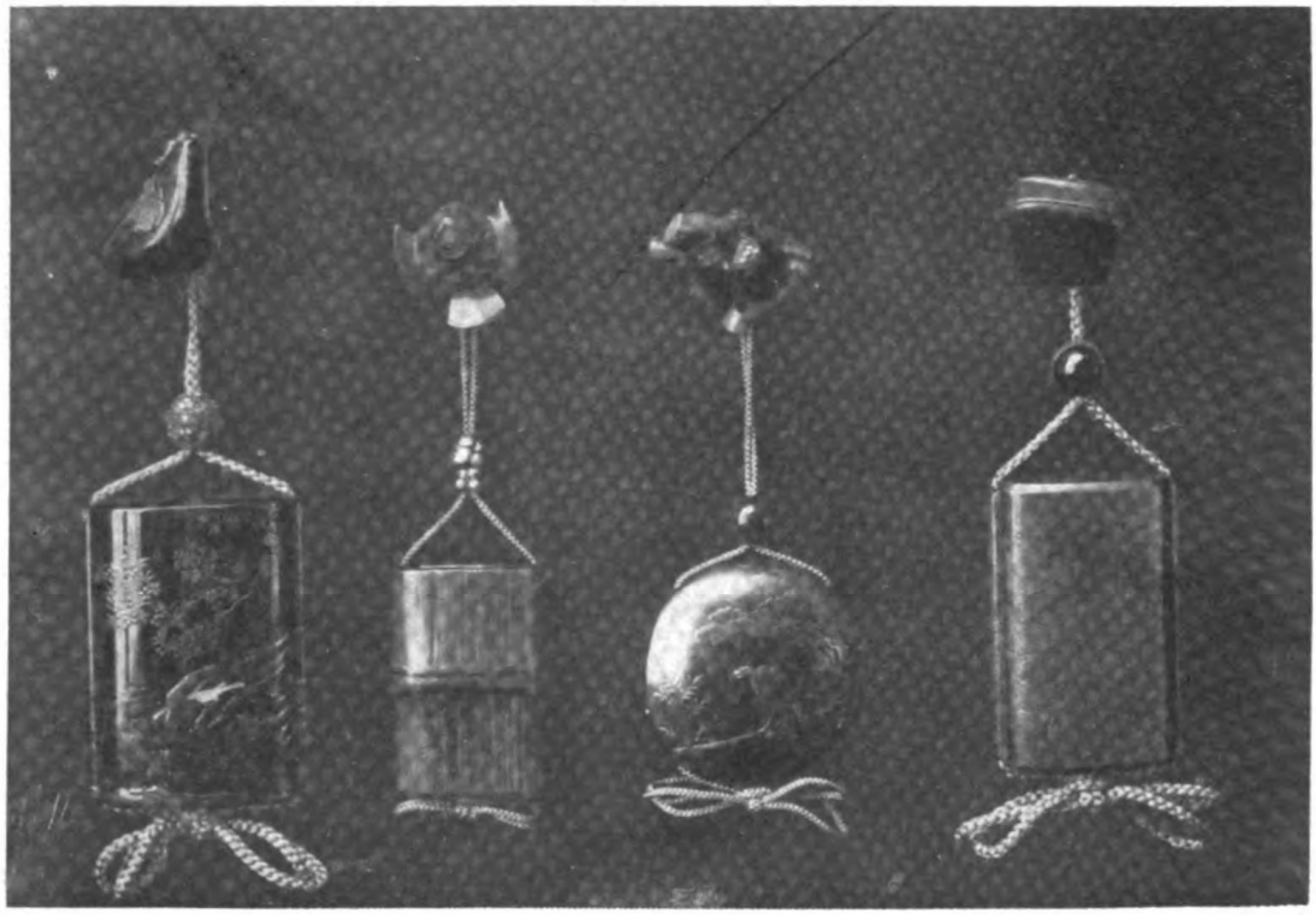

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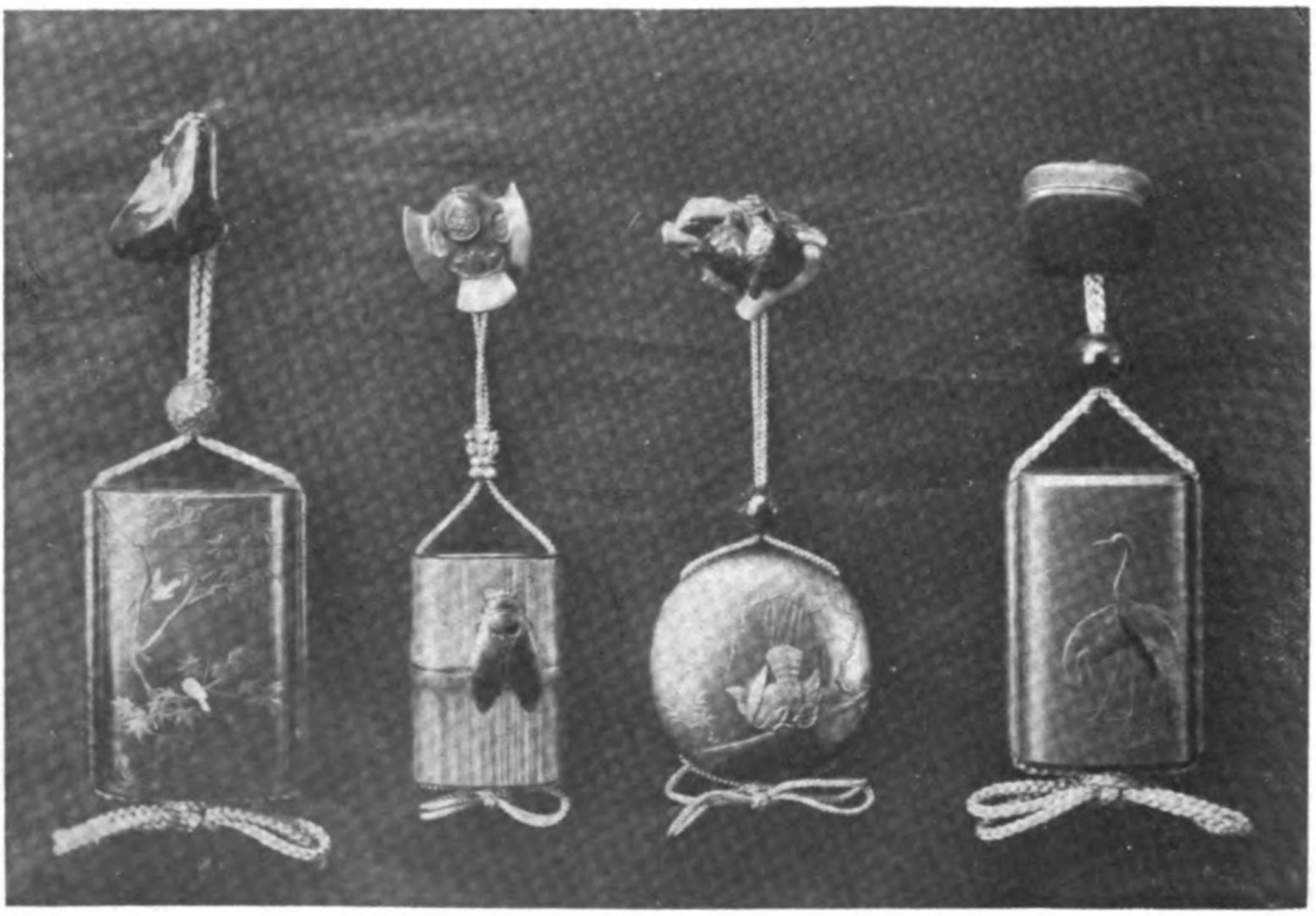

INRO: OBVERSE AND REVERSE SIDES

1. BY MITSUTOSHI 2. BY KOMA KANSAI 3. BY KAJIKAWA
4. BY NAKAYAMA KAMIN

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perial Household. The design is very finely wrought, depicting fireflies on a ground of gold lacquer, the light of the insects being represented by mother-of-pearl inlaid. It is said that it took Iizuka five years to finish the piece.

Shiihara Ichidayu was also a famous *inrō* artist, who belonged to Kąnazawa in Kaga. He so distinguished himself in lacquer that he was summoned from Yedo to Kaga by the *daimyo* of that province, and became famous for what are now known as the Kaga *inrō*. He was as noted for his incense boxes (*kōgō*) as for his work in *inrō*. Makiyeshi Seibei, an artist of Osaka at the beginning of the 19th century, also made a name for himself as a decorator of *inrō*, especially the *Seibei-no-bara-inrō* or *inrō* capable of having their divisions adjusted in any order, each fitting perfectly. He was in time called by the Tokugawa Shoguns to Yedo, but unfortunately, died at Hakone on the way to the eastern capital. Tatsuké Hisahide was noted for his work in gold lacquer, which he applied very successfully to, *inrō*. Another of the same name, Tatsuké Eisuké of Kyoto also made himself famous as a maker of *inrō*, and was especially noted for his depiction of animals. In one piece he made for the Lord of Satsuma there were no less than a thousand monkeys in the composition of the picture.

Some of the *inrō* decorated in faience are unusually beautiful, especially those in polychrome Kyoto pottery with edges in lacquer and the risers in wood; also some in carved ivory with encrusted shell work. Like nature, no two specimens of the *inrō* maker's art are exactly alike. None know better than the Japanese artist how various are the materials of ornament, and that repetition of parts is both bad taste and bad work. There is nothing in the province of art that better illustrates the genius of Japan than the *inrō*, which is remarkable for its beauty of decoration in extraordinary variety; and when one remembers that it is all done by hand with no assistance from machinery, the achievement is marvellous.

GREAT HEARTS

O for the heart of the morning-glory,

Which, though it bloom for a single hour,

Is yet as that of the fir tree hóary,

O'er which e'en centuries wield no power!

Matsunaga (18th Century)

Tran. by J. Ingram Bryan.

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WHAT JAPAN IS DOING FOR BIOLOGY

By PROFESSOR C. ISHIKAWA

(IMPERIAL UNIVERSITY)

JAPAN'S narrow elongated contour, extending her territory through all zones from the torrid to the frigid, with her many ocean currents and deep seas, renders her a country abounding in almost every species of living thing, and therefore a paradise for the biologist. Indeed some of the animal specimens from Japan, especially marine life, have attracted the attention of scientists the world over. In zoölogy the giant salamander of Japan is unique; and in botany the world has nothing like the *ginkgo* plant. The silex sponge, vulgarly called the needle sponge, and the *tengu* shark, as well as the fire-cuttle fish of Toyama bay, are curious specimens of creation, the like of which are not to be found in any other land. Such abundance of life in all its endless variety affords a splendid field of study for the biologist, in which the scientists of the west are no less interested than those of Japan.

But living in a land so peculiarly favoured from a biological point of view, Japanese scientists have a knowledge of their own country superior to that possessed by those more remote from the Far East, and consequently they have received no meagre degree of attention from the biological departments of European and American universities. This is especially so in the field of botany. The botanical researches of Dr. Ikeno, especially his development of the study of *cycas revoluta* (*sotetsu*), a kind of sago palm, has attracted the favourable attention of scientists all over the world. The results of Dr. Ikeno's labors have led to a new botanical classification. Previous to his discoveries botanists had been classifying the higher and lower forms of plant life as polliniferous and spermatazoid, but Dr. Ikeno has shown by his study of the sago palm that it is both polliniferous and spermatazoid. It is therefore a plant that must be classed middle way between the higher and lower forms, a sort of missing link, as it were. This discovery necessitated a radical revolution in biological classification. The achievement has brought the name of Dr. Ikeno, and his assistant, Dr. Hirase, prominently before the world of botanical science.

As I am more familiar with the realm of zoölogy than of botany, I will proceed to make more extended reference to that domain. Most western scientists are acquainted with the notable achievements of the late Dr. Mitsukuri in the interesting department of reptilia; and Dr. Iijima's researches in the sponge family have also attracted favourable attention abroad. Another of our biologists, Dr. Goto, has done successful work in familiarizing the world with the nature and habits of certain parasitic insects

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peculiar to the bodies of fishes. In fact very little was known of these fish parasites before his discoveries. Scarcely less remarkable have been Dr. Watase's studies in relation to the compound eyes of anthropods, the merits of which researches Dr. Watase does not claim for himself alone; for Professor Grenacher of Germany had already done much to bring the subject before the scientific world, but as his researches were depreciated and his results discredited by many, the achievement of Dr. Watase in proving the conclusions of the German scientist to be correct, thus firmly establishing the theory, must be reckoned among the triumphs of modern science.

Another notable exponent of modern science in Japan is Dr. Kametaro Toyama, whose investigations on the subject of the hereditary qualities in silk worms, have fully confirmed the theory of heredity propounded by Mendel, the Austrian botanist. Dr. Toyama has proved that the theory which Mendel demonstrated as applying to botany, is equally applicable to zoölogy. He discovered that evidences of heredity are distinctly tracable in the caterpillar, the cocoon and the moth; and so Dr. Toyama fully established the scientific fact that the tendencies of heredity affecting plants also affect animal life. It is interesting to note that De Vries of Holland and Conens of Germany reached similar conclusions just about the same time.

The above are a few achievements of Japanese biologists, that happen to occur to me just now; and there are many more minor discoveries that might be dilated upon, were one so disposed. It all goes to indicate how earnestly the scientists of Japan are joining in the now universal search after truth, especially in regard to that mysterious thing called life. It will indeed be a matter of no small pride to Japan it she can thus add her quota to the sum total of scientific discovery and achievement.

Judging from the remarks often found in the biological journals of Europe and America, it may be inferred that the methods of research employed in Japan are frequently novel and unique, especially in regard to the study of insects. Our seaside laboratory at Misaki, for the study of marine life on the spot, is an experiment of great interest, and already its achievements are not a few. While our biologists cannot claim to have made any very revolutionary discoveries in the field of science, their appearance in the realm of research marks an important epoch in our national development, and may be taken as a sign of greater things to be expected. As yet Japan has no Darwins, Wallaces or Wisemans, but she is laying the foundations for them to build upon, and preparing the way for their appearance.

In many ways one of the most interesting of our modern biologists is Dr. Ishikawa, one of our more successful expounders of the evolution theory, for which he is chiefly known abroad, though his investigations in the realm of original research, for which he is not so well known, are really of more interest and importance. He is a man of quite versatile talent; and the subjects of his study are equally varied. Even before he went to study in Germany he had published theses that struck the scientific world of Japan with surprise and admiration. One on the subject of the Bonin Island crab which has eyes protruding on long horns, as well as his graduating thesis on pond shrimps, particularly impressed older scientists and warned them of a coming biologist. In colaboration with the late Dr. Mitsukuri, he also made a study of the terrapin, and some researches in reference to goldfish, that were greatly appreciated by those familiar with his work. In Germany also his work attracted the favorable comment of his teachers, among whom was the great Wiseman. His degree of Doctor of Science was taken in Germany. It was during his sojourn in Germany that he made his interesting experiments in regard to *medusae*, turning the living jelly-fish inside out, without affecting its existence. By these experiments he was enabled to correct mistakes made by his predecessors on this subject, notably Tremblay, Nissbaum and others. This experiment demonstrated by him in Tokyo in 1883,

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was not perfected in Germany till 1887. His experiments in reference to tree-shaped jelly-fish living in sea-water, and his coöperation with Professor Wiseman in the study of crustaceans in fresh-water, especially as to their methods of procreation, established him as a coming man among the biologists of Europe.

After his return to his native land Dr. Ishikawa devoted most of his attention to the study of *protozoa*, being especially interested in the complicated phenomena peculiar to the animal interior, and his theses published on this subject were much admired by his colleagues in this country. His researches soon found their way to the biological laboratories of the world, however, and established his fame on a sure foundation. His recent researches in regard to *spermatazoa* and the pollen of the onion, have been favorably commented upon by men of scientific authority. His researches as to a species of intermediate life between the animal and the vegetable, have also attracted much attention. His report on the development of the embryo in the eggs of pond shrimps, published in the transactions of the 7th International Conference of the Zoölogical Society, which met at Boston, did much to draw the world's attention to the work of this great Japanese biologist.

Dr. Ishikawa's favourite study for some years now has been the giant salamander of Japan. In order to become more familiar with its habits and ways he has taken various journeys and given much time to acquiring a first-hand knowledge of it. He has observed its way of depositing its eggs and has watched their development and the maturing of its young. A full report of these researches has been published by the Tokyo Imperial Museum, and the Oriental Association of Germany. His report concerning a new species of shark which he discovered, has been published by the Natural Science Association of Philadelphia. He and Dr. Toyama are at present engaged in collaboration over investigations and experiments as to the possibility of inter-breeding between killifish and goldfish, and already some interesting results have been obtained.

DISENCHANTMENT

I dreamed, and in my dreams I heard the sound
Of soul-sweet music, harmonies divine,
And started from my couch, and oped my eyes
To earth's realities. A stringless lute
Lay by my side, voiceless, and that was all—
The lying base on which had reared itself
The futile fabric of melodious dreams.

Ah me! the disenchantment! How shall I
Lie down a second time, and rest my head
On pillows of dull rest, but not again
On pillows haunted by melodious sounds?

Soma Gyofu

Tran. by the Late Prof. Arthur Lloyd.

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PROFESSOR ISHIKAWA

PROFESSOR IKENO

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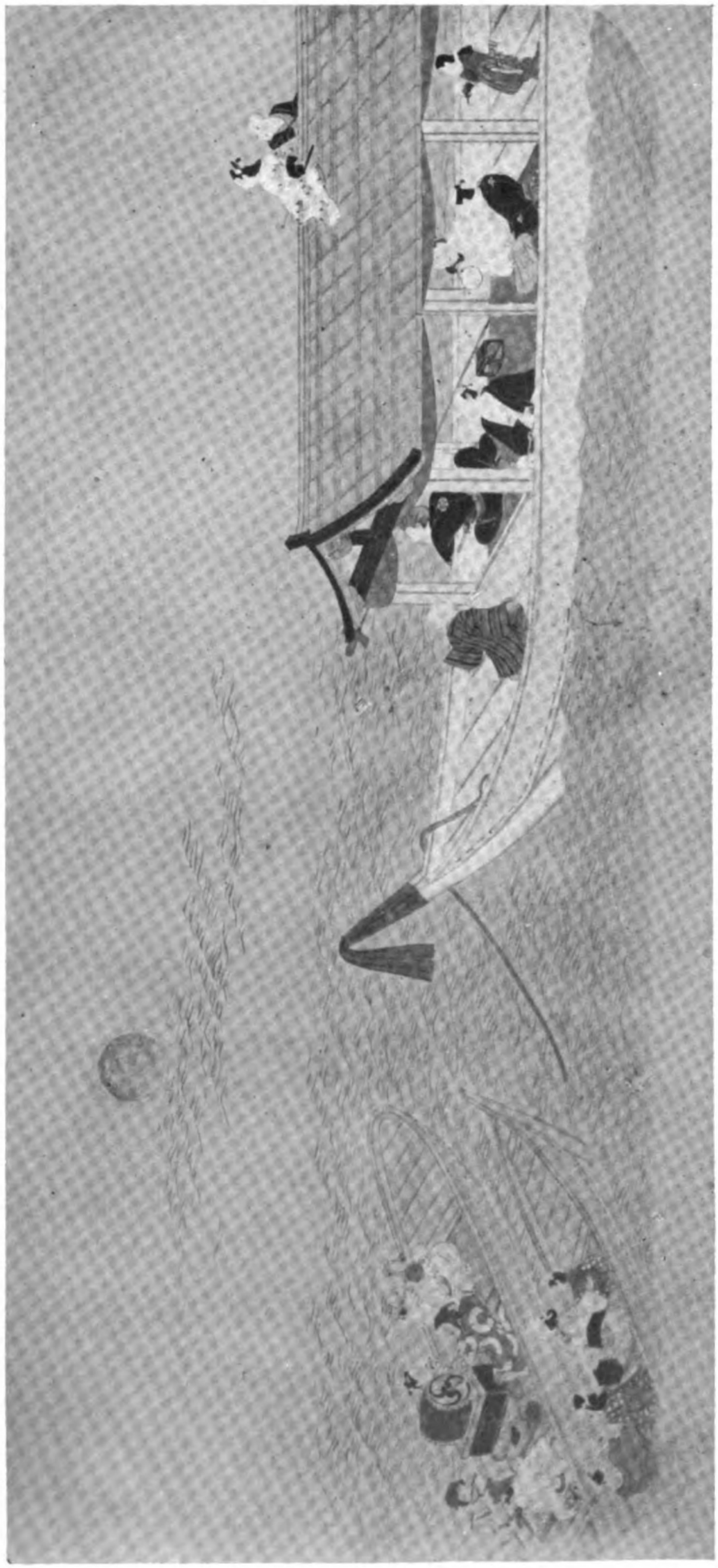

VIEWING THE MOON: TOKUGAWA PERIOD. *Regardant la lune: Mondschau.*

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SEPTEMBER FESTIVALS

THE Japanese have for centuries been accustomed to observe a festival of the moon, the celebration taking place in September, just as that of the stars did in July. Originally the moon *matsuri* used to be held on the 15th of August, but with the adoption of the western calendar, the date had to be changed so as to fall on the same day as it did during the old lunar calendar.

It is probable that this custom of observing and appreciating the moon in all its full-orbed splendor came, as so many other Japanese observances did, from China ; and worship of the heavenly bodies is older than even China, as Zoroaster has taught us. But *Tsukimi*, or moon-viewing, as the Japanese call it, is a festival that particularly appeals to an aesthetically-minded people like the Japanese, and one cannot wonder that the sentiment should survive the advent of more sordid influences in modern times.

It is said that in ancient China the moon festival used to be observed by retiring to some elevated position, as in a lofty tower or pagoda, where the happy scene was enjoyed by writing poems in admiration of the queen of night. This is probably why in Chinese literature there is such an extraordinary number of poems in praise of the moon. The custom well fell in with the Japanese love of nature, and when Chinese influence began to pour into Japan in the 8th century the moon festival was one of those most readily adopted.

In Japan they also assembled to write poems on the moon, but a banquet was usually held as well : it was not so solemn an occasion as it was in China. One of the more ancient of these moon poems runs as follows :

Itsu tote mo
  Tsuki minu aki wa
Naki mono wo
  Wakite koyoi no
  Mezurashiki kana !

No autumn goes by
  Without viewing the moon ;
But the moon of to-night
  Is most charming of all !

These lines were composed by Fujiwara Yasumasa and presented to Gosen Wakashu. Another familiar poem also indicates the extent to which moon admiration was carried among the people of old Japan :

Meigetsu ya
  Ike wa meguri te
Yomo sugara !

O moon, so bright and fair !
About the lake all night I linger !

This tiny epigram of the celebrated poet Basho, throws a world of light on the nation's love of the autumn moon.

In many places in the olden days, and even now to some extent, they used to assemble at some favorite restaurant by a lake or river side, composing poems and beholding the moon. A straw mat was spread out in the garden, with a table on which was a tray containing rice dumplings, boiled potatoes and beans. Beside it was placed a stand with some *susuki*, a kind of autumn green. The *susuki* plant has always been regarded as a peculiarly appropriate offering in honor of the moon, being a growth of the autumn and everywhere adorning the country parts in that season. At the appointed time the family and friends assemble in the garden and consume the offerings, while admiring the fair full moon. As far as one can see

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there is no element of superstition associated with this observance of the moon festival: it is simply a pure, emotional enjoyment out of sincere love of nature, especially the beauty of the autumn moon. The Japanese observe the custom without the least suspicion of feeling moon-struck, or of being luny; it is merely a legitimate gratification of a genuinely aesthetic sentiment.

Another pastime of September is mushroom gathering. The Japanese mushroom is not exactly like that so much appreciated in the west. It is tougher, and more like a toad-stool or fungus. As it abounds in the woods, it is called *ki-no-ko*, child of the tree, and another species that grows among the pine woods, is called *matsutake*, or pine-mushroom. The best *matsutake* are found at Inariyama, near Kyoto, and in the pine forests of that district, including those of Omi. Kyushu is also a great country for mushrooms. Before the season sets in, permission has to be obtained from the owner of the ground where the mushrooms grow; and then on the appointed day the place is closed to all except those having the required permission. The owner of the land, of course, has his price. In holiday attire the mushroom party sallies forth in a gay mood, carrying rice, chicken, saké, soy, and an abundance of other good things to eat, as well as some cooking utensils. Some go forth at once to collect the *fungi*, while others help to set up a tent and make preparations for cooking the harvest brought in. The mushrooms are usually stewed with chicken and rice; and the resultant *matsutake-meshi*, as it is called, is considered the best of dishes by all Japanese. A kind of mushroom soup is also served, in which *tofu*, a sort of beancurd, is put, in the belief that in case a poisonous *fungus* should have got among the mushrooms, the *tofu*, by virtue of its albuminous properties, will prove an antidote. The mushroom party forms one of the most pleasant of Japanese autumn outings, and the common people look forward to it as the least expensive way of having a very enjoyable picnic.

The Ayaha festival, celebrated on the 17th is also one of curious interest. The chief Ayaha shrine is in the province of Settsu at Ikeda, and near it stands another shrine dedicated to Kureha. Ayaha and Kureha were two Chinese women who became patron saints of the weaving trade. It seems that during the reign of the Emperor Ojin long ago Japan asked China to send over women to teach weaving to the ladies of Japan. In compliance with the request China sent two female experts in the art of weaving, and to the lessons given by them Japan owes her development in the art of textile production. When the two teachers died, as they happened to do in September, the government had shrines built in their honor, and the people still assemble on that appointed date to revere the spirits of those to whom they are indebted for their first knowledge of the loom. On the day of the festival fabrics of cotton and others of hemp are offered to the spirits of the respective patronesses of weaving, as symbols of the material composing the clothes of the common folk in ancient times. It is only one way of acknowledging how much the nation owes to its skill in the weaver's art.

From September 11th to the 21st is celebrated the Shinmei festival in Shiba, Tokyo. The shrine stands near Shiba Park, and is dedicated to the goddess Amaterasu-Omikami. A feature of the occasion is the selling of ginger, a plant believed to have the property of preventing impurity. The prayer, "O God make clean our hearts within us," is as much a Japanese petition as it is an English one, and the feast of Shinmei is the time to make such desires a specialty. *Ame*, a kind of sweet-meat, is sold in pretty baskets of cypress wood, called *chigi-bako*, the shape resembling the curve of ancient shrine roofs, the name arising from the fact that the *chigi*, or roof trees projecting above the gables, were always made of this wood. This being sacred, there is much demand for baskets made of it, as possession of them is regarded as likely to keep away diseases of all kinds.

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THE ASTRONOMERS OF OLD JAPAN

WHAT the ancestors of Japan knew about the heavenly bodies no one now can say ; but that they knew a good deal more than they are given credit for is quite certain. It cannot be said, however, that they had as intelligent a conception of the heavens as the ancient Egyptians and Greeks, though they evidently studied the motions of the heavenly bodies and observed carefully all phenomena of the skies. But whatever they may have observed or thought, all the fruit of their astronomical labours lie buried in oblivion, as no reliable record has survived. From certain hints in various old books it seems that such star-groups as the Pleiades and Aldebaran were known and noted, as well as Orion. Kaibara, a scholar of the Tokugawa period, mentions in his book "Wazuka", that some 28 stars were included in the list of those studied by the astronomers of old Japan, though on what authority he made the statement, is not known. In another old history, the *Nihon Shoki*, it is stated that on April 10th, 628, during the reign of the Emperor Suiko, there was a total eclipse of the sun, which may be taken as the first reference to astronomical phenomena in Japan. There are some older though less reliable references, such as that in the *Mizukagami*, which mentions a shower of falling stars seen in August, 15 B.C., and there is a further record that in 586 A.D. Mercury was first noted.

There is no doubt that it was through China that Japan got her first ideas of western astronomy. At first it was so mixed with Chinese fancies that it could not be regarded as in any sense a science, being more of a system of astrology. Just when the Japanese began to see in astronomy something that could be utilized for practical purposes is also uncertain. With the coming of Europeans in the 16th century there must have been introduced some conception of the western calendar. We find that in the Tokugawa period an instrument was used for measuring time, and later clocks were introduced. In the Chinese books read by the Japanese of that time the earth was represented as round, and the four satellites of Jupiter were mentioned, as well as the use of telescopes. But up to the 16th century Japan had followed various Chinese calendars introduced from time to time. Between the 7th and the 18th century there had been no less than nine of these calendars consecutively used, the first five being purely Chinese, and the rest Japanese modifications. During the period of civil war no changes were made in the calendar, as no information came from China until peace was restored. But the method of reckoning time was imperfect and the seasons were getting out of joint, and so it was necessary to resort to China once more. The last Chinese calendar imported to Japan was evidently one the Chinese had got through the Jesuit missionaries in the country. But when it came to Japan it could not be understood as it was for the most part a Chinese translation of a western calendar. A certain scholar of Osaka named Asada gave much time to the study of it and finally saw through most of its intricacies. The authorities knew that the best way was to study the western calendar in the original language, and so the government secured a French book on the subject, but no one could read it. A Dutch translation of it was in time secured, but Takahashi, who was entrusted with the task, died before he did anything, and the completion of the new calendar was left to his younger brother. Subsequently Dutch treatises on astronomy were introduced and the western system of measuring time soon came to be well understood.

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During the Tokugawa period the day was divided into 100 hours, each subdivided again into eight and one-third, the time being reported by the ringing of bells. Midnight and noon were marked by nine bells, called *kokonotsu*; and six in the morning was *akemutsu*; while two-and-half hours after sunset was called *kuremutsu.* The time between these hours was divided into *kokonotsu* and *yotsu*, or nine o'clock and four o'clock and this method of reckoning time was in use up to the fifth year of Meiji, 1873. As the length of the day depended on the season, the length of the hours changed, which may in some measure account for the custom of approximate time, which seems to obtain still to a great extent. Thus it will be seen that old Japan had no minutes, and her hours were equal to almost two of European hours. The time-measure stood as follows:

9	o'clock	(kokonotsu)	European	12	o'clock.
8	„	(yatsu)	„	2	„
7	„	(nanatsu)	„	4	„
6	„	(mutsu)	„	6	„
5	„	(itsutsu)	„	8	„
4	„	(yotsu)	„	10	„

From this we may infer that half-past nine o'clock was the same as one o'clock of the modern day, and similarly in the case of all the intermediate hours, down to half-past four which was equivalent to the present eleven o'clock. The main difference was that the hours were not all of the same length except at the equinoxes. In summer those of the night were shorter, and in winter those of the day. There was apparently no way of obtaining an average, sunrise and sunset being always reckoned as six o'clock throughout the year.

Neither was there any division corresponding to a week known; but early in the Meiji period there was introduced a holiday on all the ones and sixes of the month, an arrangement that did not last very long, but soon gave way to the original western Sunday from which it was borrowed. At the present time Sunday is the only regular holiday throughout the Empire, though only government offices and institutions, as well as banks, take much notice of it.

In old Japan the months were real moons, not artificial periods of thirty or thirty-one days, and were numbered the first, second and third and so on, being given names only in poetry. The year consisted of twelve such months, being given an intercalary one whenever the New Year would otherwise have fallen a month too early, which happened usually once in three years. Consequently the New Year took place late in the present January or early in February, and that was regarded as the beginning of Spring, irrespective of temperature.

Besides the four seasons, there were twenty-four minor periods about fifteen days each, such as *Risshun*, Early Spring; *Kanro* Cold Dew; *Shokan* Lesser Cold; *Daikan* Greater Cold, and so on. Even now these names are frequently used, and prove very accurate descriptions of the time. In addition all the hours of the twelve were given names of animals as in the zodiac, as *Ne*, the hour of the rat, the first hour; and *Ushi*, the hour of the bull, being the second hour, and so on. There is further a cycle of 60 years observed, being borrowed from China, as 60 is the first number divisible both by ten and twelve.

Although the western calendar is used for the sake of convenience in the ordinary business of life, the old custom of computing time by periods measured by the length of the Imperial reign is still sacredly observed. At first the periods did not correspond to the reign of the Emperor, but were chosen arbitrarily. Now however it has been decided that beginning with the last Emperor it shall always be so. It is very difficult to remember the year-names, as they are called, some Japanese being able to refer to them as we do to the 15th century or the 18th century, but the majority knowing little or nothing of what they stand for. In future it is probable that this will be less and less so; and the nation for ages to come will be able to look back to the period of Meiji as British people do to the Victorian era. There is some tendency to date the Japanese era from the beginning of the reign of the first Emperor, Jimmu Tenno, which is set at about 660 B.C., according to which the present year would be 2573 of the Japanese era.

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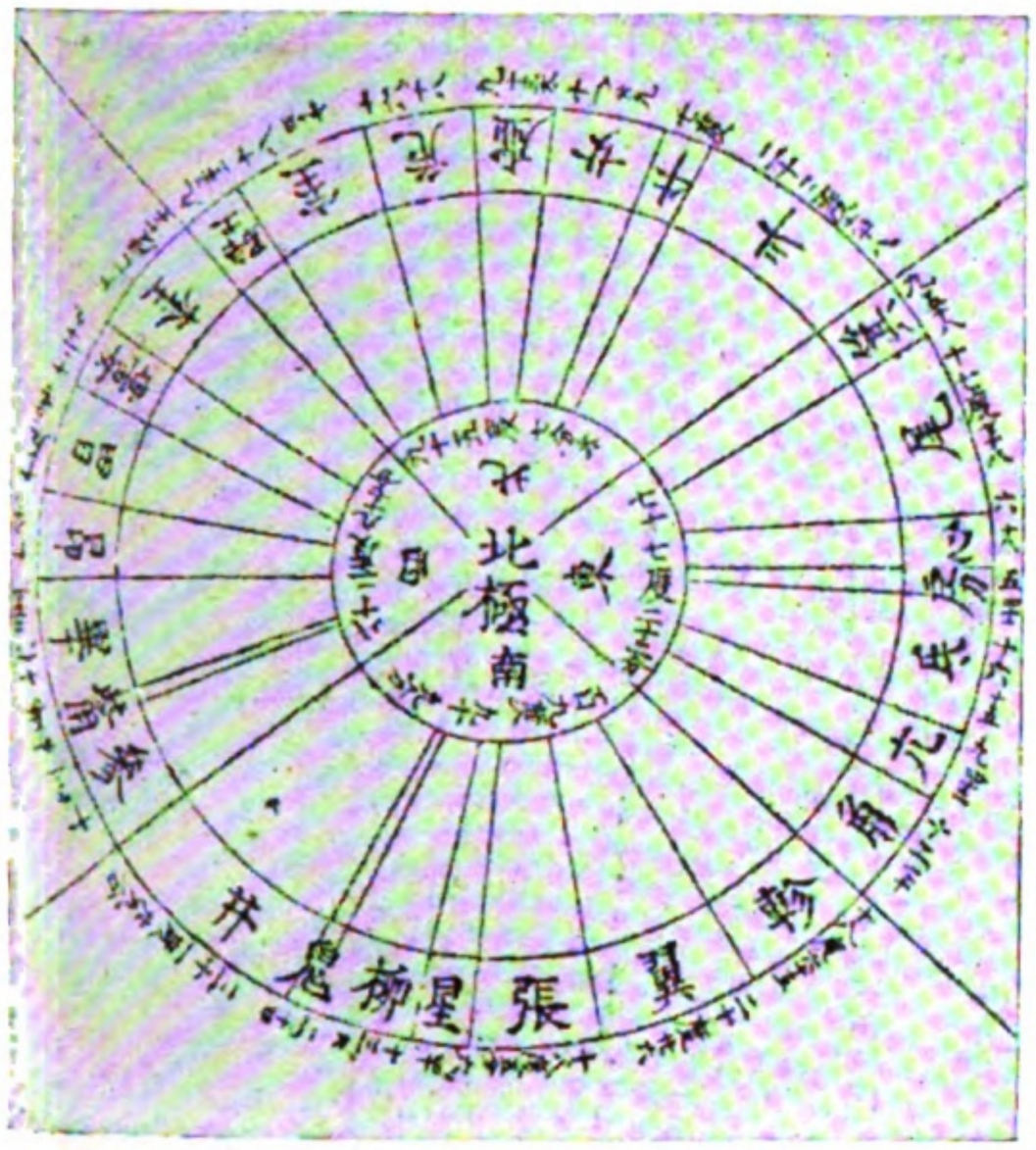
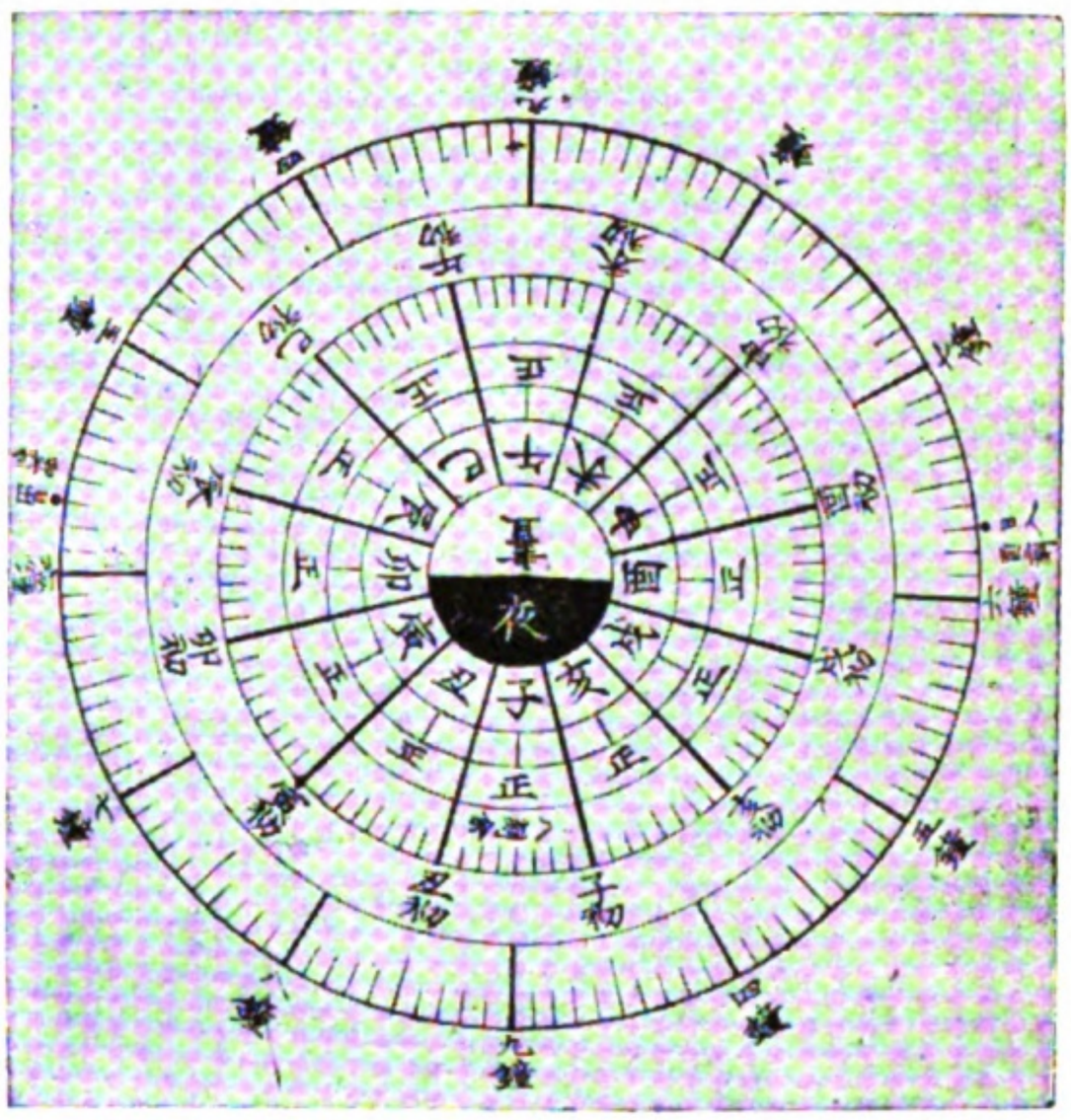
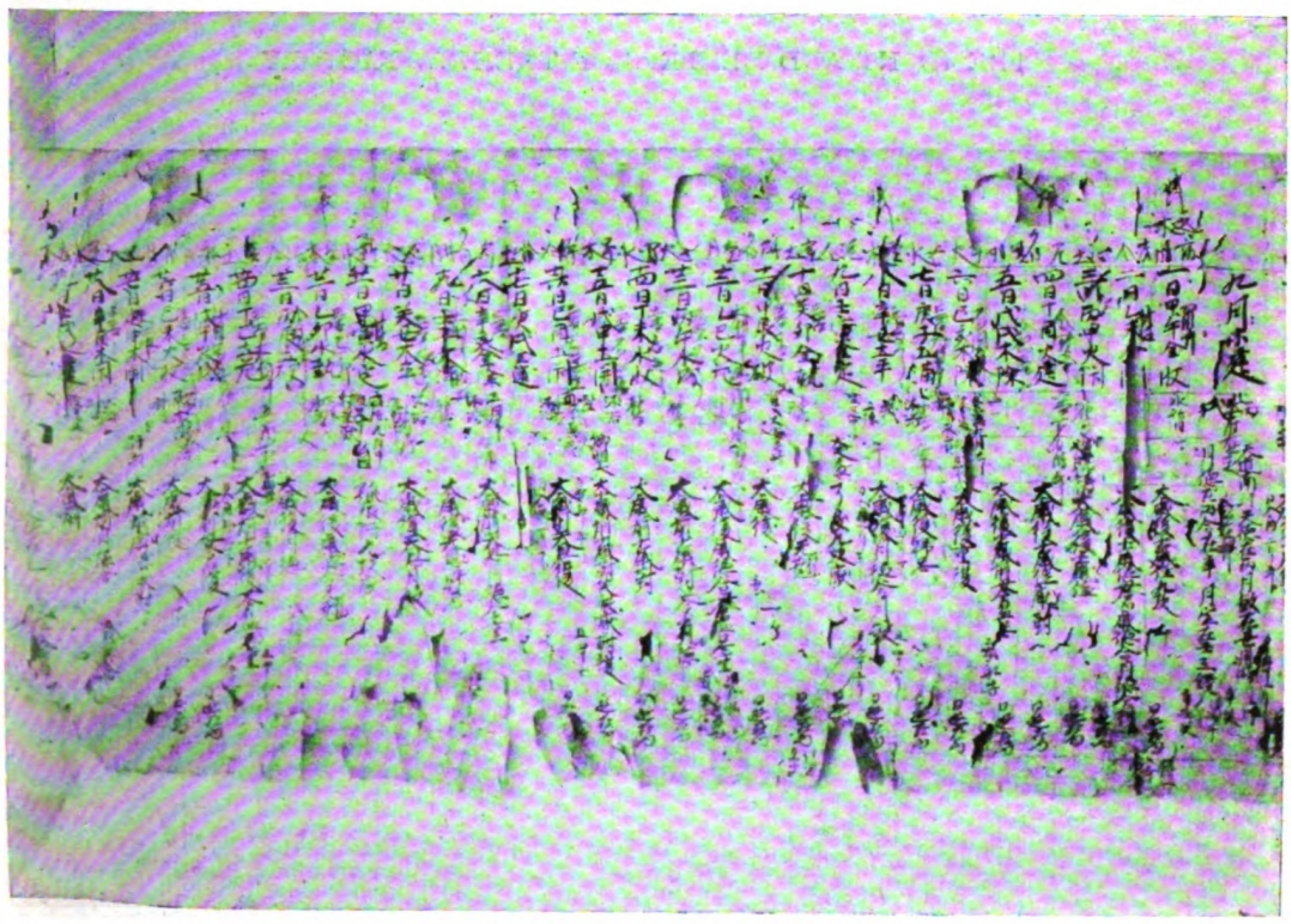


DIAGRAM OF CONSTELLATIONS



CLOCKDIAL OF OLD JAPAN



ANCIENT CALENDAR

ASTRONOMY IN OLD JAPAN. *Astronomie en L'ancient Japon, Astronomie im alten Japan.*

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PRESIDENT AND MEMBERS OF THE NEW FACTORY

FRAME OF NEW FACTORY

JAPAN'S NEW STEEL PIPE INDUSTRY. *La manufacture de tuyaux d'acier au Japon. Japans neue Stahlröhrenindustrie.*

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JAPAN'S NEW STEEL PIPE INDUSTRY

JAPAN has recently embarked upon a new iron industry that is expected to relieve her of the hitherto insuperable burden of imports in iron and steel piping. In spite of business depression during the past few months a considerable number of new enterprises have found floatation, but most of them, it is to be regretted, are not what may be expected to do much toward promoting direct trade. They are, in fact, *indirect* industries, if one may so speak: that is, industries which promote national wealth indirectly, such as gas companies, water-power companies and those engaged in electrical enterprises. By *direct* industry is meant those enterprises whose products are designed for export, which will take the place of imported goods. In other words, they directly increase the wealth of the nation. Japan's new iron and steel pipe industry is one that is expected to do much toward directly increasing national wealth. The importance of such enterprise to the country may be inferred from a recent report of the Minister of Agriculture and Commerce, in which it is contended that the backward state of Japanese industries is largely due to the hesitation of *entrepreneurs* to undertake the responsibilities of direct trade and industry, so that the foreign trade returns always show an unfavorable balance, imports largely exceeding exports. Consequently the organization of the Japan Steel Pipe Company has been hailed with delight by all interested in the welfare of the nation, and recognized as a good omen by the financial world.

The great importance of such an industry to Japan may be seen from a brief reference to the extent of imports in steel piping during the past few years. With the tremendous growth of such undertakings as the production of gas, waterworks, and sewage, the demand for piping has increased enormously. A new and rapid development in boiler making, shipbuilding, oil purifying and oil pipe-transportation, as well as various phases of engineering, has done much to render the demand for piping still more insistent; and the effect upon imports has been very marked. The annual import of steel piping now amounts to about 4,000,000 *yen*. Taking the last five years the figures stand somewhat as follows, not including customs duty and interest on investment.

1908	10,240 tons	*Yen* 1,547,198
1909	20,256 „	„ 2,972,307
1910	15,229 „	„ 2,437,498
1911	18,551 „	„ 2,305,630
1912	26,040 „	„ 3,097,626

When it is remembered that in Japan there are something like 80 gas companies, all annually contemplating considerable extensions, the demand for piping in this direction is in itself a considerable item.

It will, we suppose, be some time before the steel pipe industry in Japan attains the development and completeness of facilities for manufacture that are to be seen in western countries where such enterprises have now reached almost im-

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measurable proportions. In America the steel pipe manufacturers turn out no less than a million tons a year, while in England, Germany and Austria the output is scarcely less enormous. It is, in short, a business that promises to be permanent, and as much so in Japan as elsewhere.

Despite the fact that the demand in Japan has been increasing for so many years, there has been up to the present but one concern devoted to the manufacture of steel piping; the one at Kuré run by the Sumitomo family, which took up the work abandoned by the Kure Steel Manufacturing Company. But this foundry did very little toward supplying the national demand. As a matter of fact the Kuré foundry produced little more than marine boiler tubing for naval and other ships, and nothing to speak of for the gas plants and the waterworks of the various cities. There will certainly be no competition between the new Steel Pipe Company and the Sumitomo factory, for the nature of the output, the material used and the process of manufacture, will be all different. While the methods of the new company will be simpler and cheaper, the product will at the same time be superior in quality to anything now made in Japan. Consequently the prospects of the new enterprise are of the brighest and most hopeful nature.

It may seem rather remarkable to outsiders that an undertaking so essential to national develoment should have been neglected up to the present; but the reason is that very few if any Japanese knew the ins and outs of such an enterprise; and what people are ignorant of they hesitate to undertake, fearing the risk, and being ignorant of the profits to be expected. But after it was brought to the notice of the nation, there were soon found capitalists ready and willing to launch out upon the undertaking. In Japan the tendency is for investments to go into what promises the most direct and immediate returns. Capital is as yet too scarce to find investment in all directions with equal facility. Such enterprises as the production of gas, electricity, railroads, and so on, find plenty of capital, but it is different with anything comparatively new and unknown to the public. Even with the new Steel Pipe Company, the initiative had to be undertaken by a brave few who sent agents abroad to study the most scientific methods and acquire an efficient knowledge of the ways and means of production.

The names that stand out most conspicuously in the new enterprise are those of Mr. Shiraishi Motojiro, one of the directors of the Toyo Kisen Kaisha, and Mr. Imaizumi Kaichiro, formerly chief engineer of the Yawata iron works, together with such sympathizers as Baron Shibusawa, Mr. Asano, Mr. Okura and Mr. Ohashi, who together put up a capital of 2,000,000 yen to start with. Mr. Shiraishi is president of the Company, and the directors are Messrs. Ohashi, K. Kishimoto, H. Okawa, S. Ota, K. Imaizumi, K. Okura, with Messrs. K. Yasube, H. Morioka, and T. Arai as auditors. Mr. Shiraishi will be responsible for the business management of the company, and Mr. Imaizumi is the chief engineer. At the outset the company have the assistance of three German experts: four, including a superintendent of works, and three foremen. The superintendent, Mr. Schmit, has already arrived, and the foremen are expected shortly. The chief engineer, Mr. Imaizumi, is a graduate of the engineering department of the Imperial University, Tokyo. He has had a long course of post graduate study in Germany, where he has also had a valuable experience in the best pipe producing works. After returning to Japan he was appointed engineer in the Yawata iron works, and last year he went on a tour of inspection through Europe; in fact he has been three times to Europe to keep in touch with the latest developments in iron manufactures, and may be looked upon as a veteran in the business. Similarly the foreign experts are men of skill and ability, having been many years in the foremost iron works of Germany. Thus, as far as technical skill and mature experience go, the new Company is under the best care that can be had.

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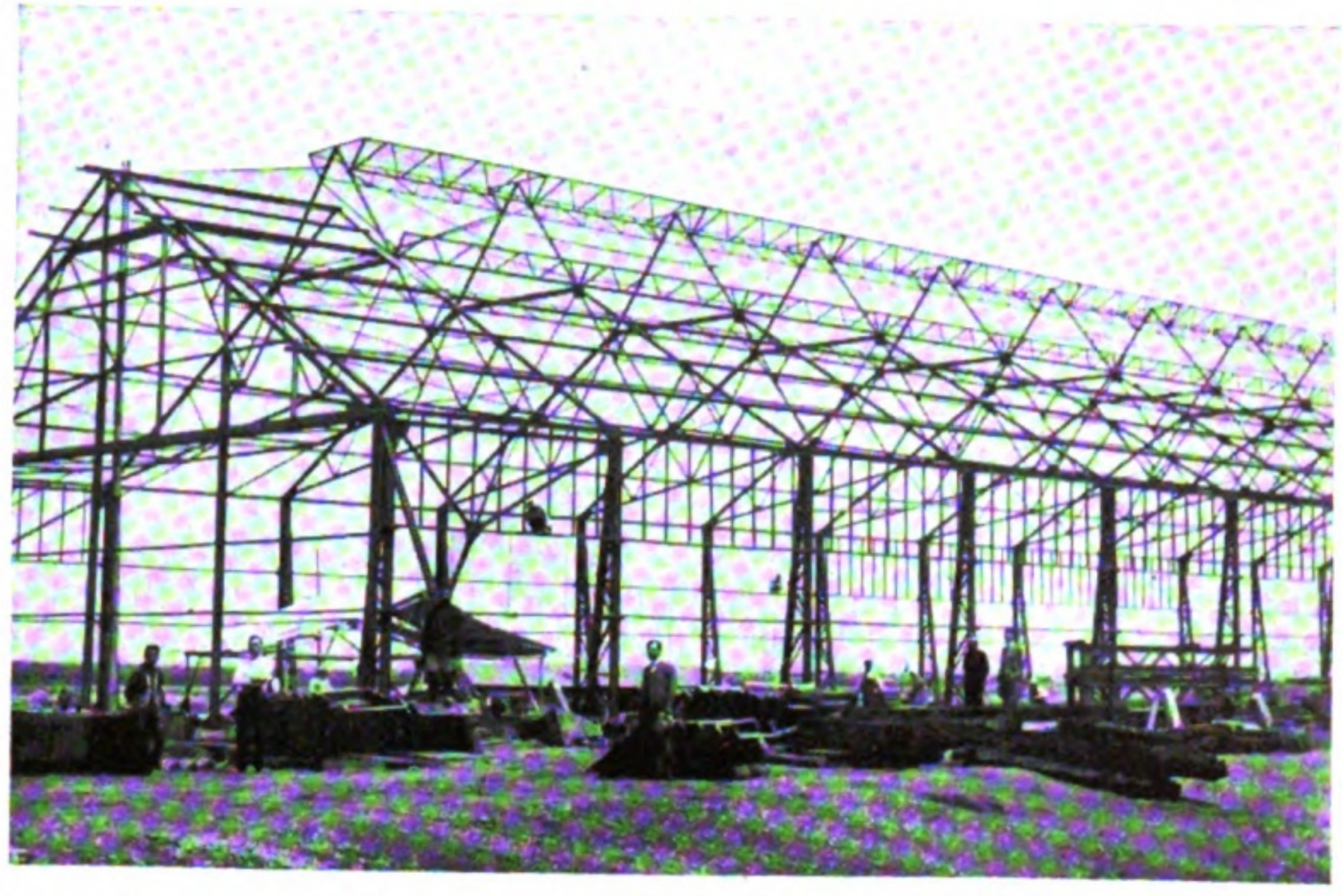

JAPAN'S NEW STEEL PIPE INDUSTRY. *La manufacture de tuyaux d'acier au Japon. Japans neue Stahlröhrenindustrie.*

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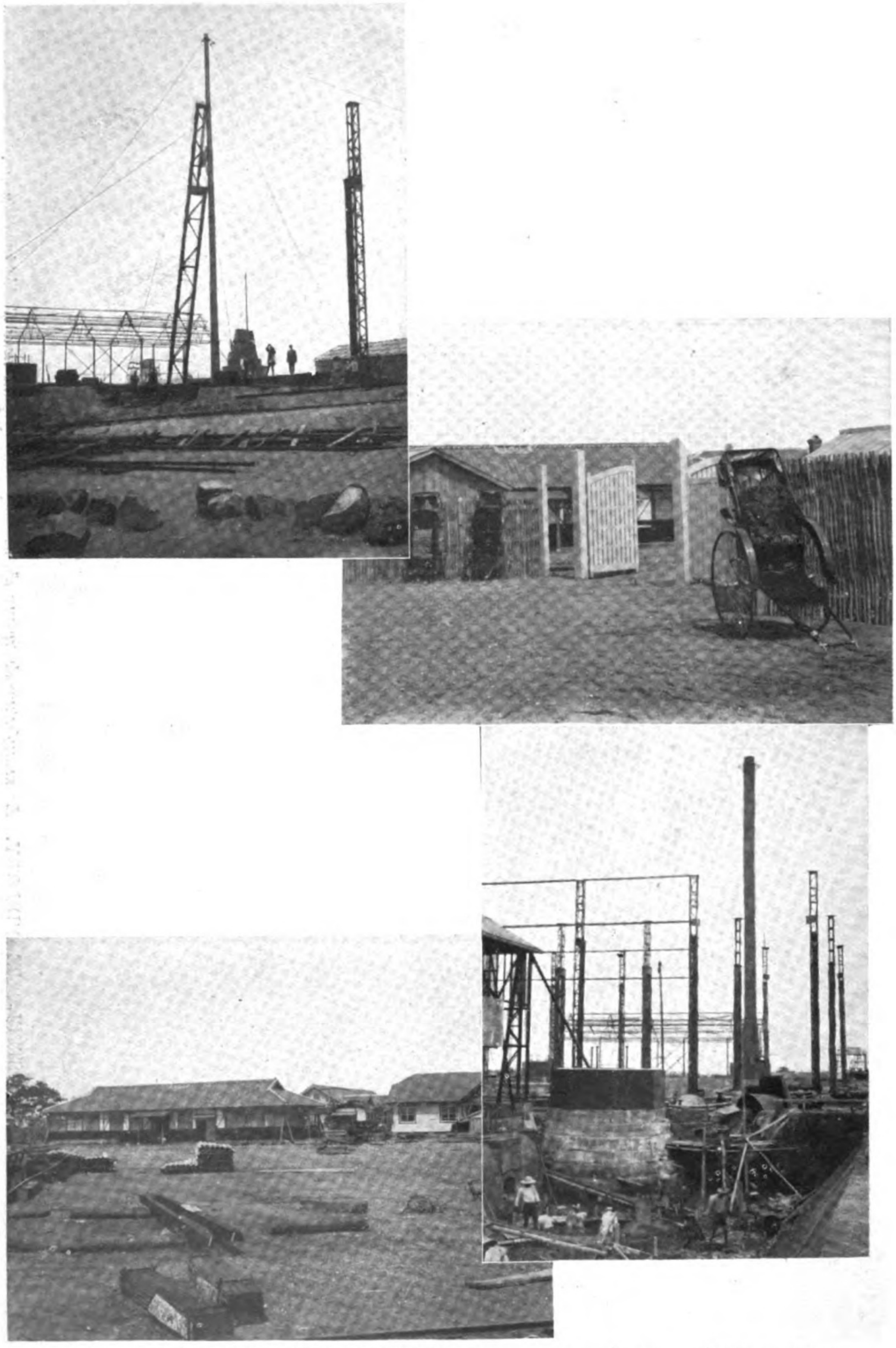

JAPAN'S NEW STEEL PIPE INDUSTRY. *La manufacture de tuyaux d'acier au Japon.*
Japans neue Stahlröhrenindustrie.

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An important question to consider at the start is as to how far the new company can be expected to compete successfully with imported steel piping. The company intends to manufacture the raw material for piping as well as the piping itself. As to the latter, there are two methods of manufacture, the seamless and the joined piping. As the latter is now generally regarded as an obsolete process the new company intends to adopt the cold-drawn-steel process, and manufacture seamless pipe, which is cheaper and in every way better. It is true that at present the cost of welded pipe per ton in Japan is about 125 *yen*, while seamless pipe is about 150 *yen* a ton; but the new company expects to turn out seamless pipe as cheaply as 115 *yen*, a ton. The present duty on joined piping is 18.8 *yen* a ton, while that on seamless pipe is 38.64 a ton. The company will produce pipes of all sizes, but chiefly of a dimension of from ½ inch to 6 inches in diameter, for the purpose of meeting the immediate demands of the gas and water companies. There will, however, be every facility for turning out the larger sizes, such as are now used for electric-wire posts. The company expects to turn out pipes at the rate of about 13,000 tons a year, but it is unlikely that more than 10,000 tons will be the output for the first year. At present Japan has to pay about 60 *yen* a ton for the raw material for steel piping; but the new company believes it will be able to make the raw material at a cost of no more than 45 *yen* a ton. Therefore the company anticipates being able to enjoy a large exportation as well as to meet the home demand.

Of course cost of operation will be higher at the outset than later on and this will react on the prices of piping. It may well be that the first output of raw material will average as high as 50 *yen* a ton, or perhaps 60 *yen*, for the first period, 50 *yen* later, and finally from 47 to 45 *yen*. In most of the European works the estimated percentage of output from raw material is 85%, but the company is expecting to reach an average of at least 80%. The total output of piping for the first year may be somewhat below the estimate, possibly amounting to not more than 12,000 tons.

Financially the company appears to be sound. It proposes to begin with a capital of 1,200,000 *yen* out of a total of 2,000,000. An amount of 500,000 is paid in at the time of organization; and then 300,000 at the second call, and 400,000 at the third call, and so on. The company promises its shareholders a dividend of 10 per cent from the second period of operation, 12 per cent from the third period and 15 per cent from the fourth period, with a possibility of even further increase.

As a site for the new works a piece of land covering some 30.000 *tsubo* has been acquired at Wakao-Shinden, Tachibana-gori, in Kanagawa, a place in easy reach of the port of Yokohama, as well as enjoying railway facilities. The buildings for the works are now under way; and the latest and most up-to-date machinery and plant are on their way from America and Germany, and are expected to be put in place during the summer. The machinery will be ready for trial in the autumn, and manufacture will commence about the beginning of the year. An interesting feature of the new works is its motive power, which will be electricity generated by water power, and the company may be able to do additional business from its fine hydro-electric plant; and the cheapness of its motive power is expected to have a very favorable effect on the cost of production, and thus enable the company to compete more successfully with imported steel piping. The new company may be regarded as marking the commencement of a new and determined move to supply Japan's domestic demand in all directions and thus reduce the necessity of imports. This tendency has, of course, been marked for some time; but its operation has been confined chiefly to minor manufactures, especially those paying immediate profits. This extension to more complex enterprises points to the growth of a firmer faith in home initiative and ingenuity, which, it is hoped, will some day carry Japan to a position of industrial independence.

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HOW JAPAN WILL CHANGE

By DR. JIGORO KANO

(PRESIDENT OF THE HIGHER NORMAL COLLEGE)

DURING my tour around the world last year I was careful to hear and observe many things with reference to the progress of civilization in other lands, noticing especially improvements that have taken place since my previous visit some twenty years before, more particularly in relation to moral and physical education; and from the vast amount of information gathered, only a small part of which I have yet had time to digest, I propose to indicate a few changes that seem to me desirable with reference to Japan.

I was profoundly impressed with the advancement of western countries in material wealth and the outward aspects of civilization generally, especially as compared with my own country. Indeed the enormous wealth of Europe and America almost takes one's breath away. The vast extent of commerce, the colossal structures, the completeness of communications, even in the smaller cities, are all simply amazing to a Japanese. And in proportion as he is intelligent the Japanese will naturally ask how it is that these western lands have so far outstripped his own country in material advancement? Why is the West so rich and Japan so poor? Any adequate answer to such a question must necessarily be complex; yet I venture to remark upon one or to causes that seem to me especially important at the present time.

And first I am convinced that if we are to keep pace with the west we must practise a similar economy of service. I mean economy in workmen; we must learn to do as much work as the west with the same number of hands. The Europeans have learned to do with few hands, where we still require many. And yet it is a fact that a great many people in Japan live without working much. At the same time we hear complaints of scarcity of labor. The difficulty is that our people are far too particular as to the kind of work they wish to do. A man should be ready to take up any honest occupation that will bring him a living, for the time being at least. But instead of this we have a great many persons waiting for suitable work to turn up; in the meantime they are idle. Thus our ideas as to the number of men required for certain kinds of labor, and our notions of the labor that suits us, must all change if we are to keep pace with western countries.

Another reform we should endeavor to bring about is the abolition of the custom of retiring from the activities of life as soon as we get a little money, and leaving business to our children. This custom of going *inkyo* is retarding the progress of our national development. Just when a man has achieved success and has reached the richest period of experience, he gives up and lets those without the advantage of his knowledge,

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plod on alone. He indeed goes to swell the ranks of the idle, which cannot be good for civilization. The western custom of wearing out instead of rusting out has had a valuable effect upon national progress, that we in Japan have been losing in the past.

We Japanese have another unfortunate habit in the way of all rushing to take up the occupation of some man who has proved unusually successful in that line of business, until the thing is overdone and no one can make much out of it. Then money is spent in mere competition just to keep up appearances, and in time the result is failure in many cases. We are too fond of competition, and not sufficiently bent on striking out in new lines for ourselves, after the manner of western people. In those countries, when any one has done a good work, instead of attempting the same feat, others endeavor to achieve something still better, and the third man will essay an accomplishment higher still. The ambition is not to be *like*, but to be *better*, than one's neighbor. The successful western business man knows very well that only the *best* will hold the public and win out in the end. Our own weakness in this respect is doubtless due largely to our propensity to be drawn in great numbers to the same occupation, and to employ too many hands for one job. I was particularly struck with the small number of persons employed in Europe under circumstances where we use so many more.

I was also impressed with the fact that in Europe and America economy of men and money is in some measure due to the nature of the buildings in which work is done. Western buildings are so securely constructed that they do not need the janitors and caretakers that we employ; they are not so easily entered by thieves, nor are they so liable to fire, being built chiefly of non-inflamable materials. The use of brick and stone has saved occidental cities from the destruction and loss that we are so often obliged to bear. In western schools and colleges they can place their valuable historical relics where the students can see them from day to day, because there is little danger of fire or theft, while we have to keep ours hidden away in strong rooms or museums where our youth can see them but rarely.

On account of our small, flabby, one-storey houses, too, our cities are spread out in all directions, with narrow streets winding hither and thither, affording but scant room for the present enormous increase in street traffic, especially in automobiles and swift locomotion; while at the same time our poor, one-storey householders have to pay high taxes to keep up the vast length of streets, that might have been greatly curtailed had the style of architecture enabled them to do with fewer houses. The greater the number of houses, the greater will be the mileage of streets to maintain, and the higher will be the expense of maintenance. In western countries people live above one another, rather than around one another; and they can afford to have well-paved streets, for the most part as smooth and clean as the interior of some houses. In such cities as Berlin and Paris after the asphalted streets are washed they seem as clean as if wiped with a cloth; and the citizens go into their houses with shoes comparatively unsoiled. The same is true of all the more progressive towns and cities of the United States. Of course in Japan our

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liability to earthquakes precludes the erection of very high buildings; but in the long run it may prove more economical for us to construct higher and more earthquake-proof buildings, on account of their greater facilities of accommodation. No doubt our architects are already giving attention to this subject, but it requires even greater consideration than it seems to have received so far.

After returning from the west I am more than ever impressed by the folly of our extravagance in varieties of dress, which is at present an eyesore and a confusion. No class can escape from the present extravagance, except perhaps labourers, who may all dress alike. As for myself I am obliged to deck my wardrobe with Court dress, evening dress, frock coat and grey trousers, morning coat, smoking-jacket, and several other kinds, according to climate and season, not to say anything of an almost equal number of Japanese garments. There seems to me no reason why we cannot choose one style or the other, and limit our suits to two or three. It is intolerable that a poor country like ours should be forced into such needless expense, while the wealthier lands of the west can do with fewer and less expensiveclothes. Let us be decently clothed, of course; but let us be satisfied with less of a variety. I am convinced that we wear far too much silk, a taste always expensive. Why should Japanese don a beautiful silk *haori* as a rain coat? Europeans are wiser in selecting a more suitable material.

It seems to me, too, that we Japanese do not give sufficient attention to the importance of eating the best and most nourishing food. We are so gone on rice, that if the supply proves inadequate, we must import it from abroad. This rice-eating habit is an obsession of which we should rid ourselves. A diet of rice certainly does not provide sufficient nutriment for the body. While the nature of our country and climate may render it impracticable for us to hope for increased meat supplies, we can surely select a cheaper and more nourishing food than rice. We can at least eat more western cereals, such as oatmeal, barley and wheat. This is a subject that ought to receive far more attention than it does. I believe if more thought were given to the subjects outlined above, the result upon our national progress would be far-reaching and beneficial.

Of late certain people have been advocating plans for attracting tourists to Japan as a means of increasing national wealth. I am not of those who have much dependance on so slight a device for so important an object. When I was traveling over Europe last year I visited most of the scenic districts, and tried to find out how far Japan could compare favorably with Europe as an attraction for tourists. While I am convinced that Japan has more entrancing natural scenery than some countries of the West, I am not prepared to say that we can surpass Europe as a whole. On account of greater facilities of travel and hotel accommodation one can there see more beautiful scenery in the same time and for the same money than one can see in Japan. When some of our people content themselves with the complacent notion that theirs is the most beautiful country in the world, and all they have to do is to sit down and wait for tourists to come with pockets full of money in a mad desire to do Japan, they are greatly mistaken; the hotel-keeper's point of view is too narrow for a national point of view, and Japan should be above it. When the beautiful scenery of Japan is as easily reached as such scenery is in the west, we may draw a larger volume of tourist traffic, but not until then. Not only so, but places intensely interesting to Japanese for historic reasons are not necessarily so to foreigners; certainly not so much so as the historic places of Europe. While we should be prepared to welcome all foreign tourists and show them what Japan has been and is, we should not let our minds dwell on their purses too much; the notion of making wealth from tourists a national issue is not quite consistent with national dignity.

My experiences in the west also lead me to the conviction that Japan should not enter too aggressively into the racial competition that now marks the progress

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of occidental civilization. The Turko-Italian war, and the struggle in the Balkans, have done much to stir up inter-racial strife and kindle fresh prejudices between east and west, and Japan should be very cautious about being drawn into it. The two most vital points of the issue appear to be racial and religious. Knowing this, let us be careful. Our only hope of peace in the future is a closer approach to the west. Some way must be found for promoting greater intimacy between Japan and western lands. If my suggestion as to the reform of our labor methods be carried out, and we can bring about a greater division of labor, there will be plenty of work to do at home, and we shall not be so anxious about finding a vent for emigrants to go abroad. There is no reason why we cannot do like Germany, namely, so improve our home commerce and industry as to give increasing occupation to our ever growing population, thus enabling our people to make a living without leaving home. The population of Germany doubles every 60 years; yet most of the increase is employed at home. The population of Japan will probably double every hundred years. Can we not also improve our industries to the extent of finding employment for our increase of population? No doubt we must attempt emigration to some extent. But unless we send out a better kind of emigrant we shall be barred from all the countries now occupied by other powers. Our immigrants must be taught the manners, customs, and even prejudices of other peoples before being allowed to go amongst them. Our people must be as well prepared as the Europeans for taking their places in American civilization and proving worthy of the country's franchise. When the Japanese are permitted to vote Americans will have more regard for them. By promoting marriage among our subjects abroad, an increasing number of persons entitled to American citizenship will be born abroad, and this will raise the status of our people in that country. The Japanese must be prepared by their conduct and ability to prove that their civilization is at least not inferior to that where they go. Failing in this, they will fail of welcome. Moreover the children born to Japanese in America are brought up according to the moral and ethical ideas of the west, and are in a position to assimilate with the population of the country. In order to prepare our people for assimilation with those of the west we must improve our education at home, and aim at the same moral standard that prevails abroad. We should endeavor to promote among our people generally the same appreciation of western civilization that already obtains among individuals. When we make friends with foreigners we should do our part in maintaining the friendship; and if there should happen an opening of correspondence we ought always to reply courteously and not allow it to drop through any failure on our part. It is a great mistake to allow foreigners to imagine that Japanese are distant and indifferent to friendship. Every foreigner that comes to Japan should meet with politeness and kindly welcome, no less than those already residing here. Italy is a small and poor country, yet she has such a warm welcome for the strangers that come annually in thousands to visit her historic objects and places that she is favorably thought of in all lands, and enjoys an increasing wealth from immigrant remittances and tourist traffic.

I was much impressed while in Enrope by how little Japan does to advertize herself. All other countries have advertisements everywhere, showing the most beautiful places to visit, the means of communication and the approximate expenses; but of advertisements inviting tourists to Japan, I saw nothing. One American whom I met in Hawaii asked me whether he could travel the *Tokaido* by automobile, on which condition he would visit Japan. There was no literature to give him this information. When I was in Paris a foreign lady there informed me that she came to Paris to educate her daughter and give her some better qualification for marriage. It may be a long time yet before westerners come to Tokyo to give their daughters better qualifications for marriage; but we can make it so that it will at least be

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easy for parents to bring them and find reasonable accommodation, since seeing the world generally is also regarded as a qualification for marriage.

During my sojourn in America I received every kindness and was very much drawn to Americans generally. Among American gentlemen, especially educators and scientists, I found the warmest feeling for Japan. I regretted to find that many of my countrymen who had made friends with Americans while in that country, had failed to keep up correspondence with their American acquaintances after returning to Japan. It is too bad that some of our people should be so neglectful in this important matter of social intercourse, especially when it has so important an international bearing. I believe that close and kindly intercourse between Japanese and foreigners, whether in this country or not, has a great influence in promoting a better understanding between the two peoples. Opinions are usually based on evidence; and the witness are those who have had dealings and social intercourse with Japanese. Let us therefore treat foreigners here as we expect them to treat us in their country.

Japan has not only much to receive from foreign countries, but she has much to give; and it is to be regretted that as yet we have done little or nothing to make our country well known abroad. True we have been appreciated for our prowess in war, and for our art in painting and ceramics; and we are now importing raw material and sending back manufactures to the sources of our imports; but the real Japan, the west does not yet know; and it is our duty to teach the world what we are and what we can do. Unless we take the trouble and expense to reveal our *Yamato-damashii* to the west, then the only hope of peace with occidentals is to be absorbed by their civilization; we must abandon our own and accept theirs, or they will have none of us. But if we teach the world the meaning of our civilization, the west will see that it has as much to learn from us as to give us, and peace between east and west will be based on mutual assimilation instead of one sided absorption. This is a matter of vital importance to our international future. The west will not learn our language; so we shall have to teach the west about Japan by means of western languages.

I beg to say finally that we need greater improvement in domestic and moral education. I have been convinced by my travels, as well as my experience in educational work, that we have to depend more and more on the character of the teacher as a moulder of moral nature in the school room. It is the living example that counts. We must insist, moreover, on greater attention to parental duties, so that the moral and other lessons taught at school may be supported and made effective in the home. Any neglect in these matters is fatal to education and the future of the nation. As to physical education I felt that in western lands too much attention was devoted to games in which but few could participate; also too much dependence on mechanical forms of exercise. My conviction is that youth should be practised in forms of exercise that can be followed with equal facility all through life after leaving school. I therefore prefer walking excursions, running, swimming and some form of natural activity to the expensive contrivances and accommodations upon which gymnastics are made dependent in the west. Youth should be educated with a view to the entire future rather than to the school life only, and for this some natural form of exercise in best.

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THE MANYOSHU

By DR. J. INGRAM BRYAN

THE *Manyoshu* or "Collection of Myriod Leaves, is the oldest anthology of Japanese verse, and the first Japanese production of any real literary distinction after the introduction of Chinese influence. In a previous article on the "Beginnings of Japanese literature," we gave a brief resumé of the rise of various modes of literature, some of the material therein referred to, coming down from the prehistoric past. But the *Manyoshu* literature is representative of what was composed for the most part under Chinese inspiration, though the alien influence is to be seen more in the language than in the content and form. In no country does literature arise save by a previous literary culture resulting from a study of native or foreign models. By the eighth century the Japanese had accumulated a fund of literary tradition, such as is to be seen in the *Kojiki* and *Nihongi*; a study of which must have given no inconsiderable degree of inspiration to the national muse; and then with the advent of Chinese learning a newer and higher quality of poetry began to appear, the *Manyoshu* being a collection of these first fruits of the new literature.

A knowledge of Chinese ideographs is supposed to have reached Japan first in the early part of the 5th century, when the literature of China commenced to form a subject of study in Japan. As this was the first written language with which the Japanese became acquainted it was the first that they learned to write; so they were able to write Chinese before they could write Japanese. After some years of this experimentation in Chinese they began to adapt the Chinese ideographs to their native tongue, using the same ideographs as the Chinese for similar ideas in Japanese but giving a Japanese pronunciation. These attempts did not attain any great degree of success till about the 8th century when books began to be composed in the native tongue. As Buddhism reached Japan almost simultaneously with the knowledge of writing it had an important humanizing effect upon the rising native literature.

The settling down of the Imperial Capital permanently at Nara at the end of the 7th century resulted in a remarkable development of literary culture; for henceforth there was the necessary leisure for contemplation and composition, and military responsibility was taken over by the great families. The period is marked by as great a progress in the fine arts as in literature, and the whole was in large measure due to Chinese influence. But the Japanese soon learned to dispense with their teachers and to improve their models. Neither then nor now have they been blind imitators, whether in political institutions, arts or literature. There is therefore but little outward evidence of Chinese influence. At this early time there were as yet few Chinese words that had found their way into the native language; and whatever was borrowed was passed through the alembic of the native genuis and came out transformed into something genuinely Japanese. This process was at its height in the 8th century when the *Manyoshu* was produced.

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The Nara age was famous for its wealth of poetry ; and the *Manyoshu* contains some of the best examples of this verse. The anthology is an extensive work, consisting of several thousand pieces, most of which are in *tanka* metre, that is in verses of 31 syllables arranged as follows : 5,7,5,7,7, in alternate phrases. There are also some *naga-uta*, or long poems, which are constructed on the same principle, except that the number of stanzas is not limited. But there are none of the usual accompaniments of Occidental poetry, such as rhyme, quantity or regular recurrence of accented syllables. And the poems are almost as limited in theme as in form ; for there are no epics, no drama, hardly any ballad or narrative poems, no political satires and scarcely anything didactic or religious. The poems are for the most part tiny lyrical elegies, courtly effusions, sententious or sentimental stanzas in praise of wine or beauty. Narrowness of range is, however, compensated for by a wealth of love for nature and a close observation of her ways. Some of these little poems on the moon, the flowers, the song of birds, and the varying aspects of nature, are exquisite examples of true poetic conception, and testify to the gentle disposition and refined culture of the authors.

Who the authors of the *Manyoshu* poems were, is a question that will never be answered. Their number is legion ; and most of them are eclipsed by two great names, Hitomaro and Akahito, the former noted for his skill in *naga-uta* and the latter for his genius as a composer of *tanka*. Both were members of the Imperial Court, and are known to have attended the *Mikado* in his progresses to the provinces. Thus the *Manyoshu* poetry was written by and for the official class. At this time there was no popular education, though no doubt there was, as there has been at all times, a wealth of folk song, some of which never found its way into literature till a far subsequent time, and most of it never. The written poetry of old Japan was by a cultivated class and for a cultivated class. Besides the two distinguished poets named there were 561 others, including some 70 poetesses, and this collection well represents the degree to which literature had been cultivated in the Nara period. Compared with the corresponding age in Europe, the latter must appear as literary starlight compared with the land of the Rising Sun. Of the vast number of poems 262 are *naga-uta* and 4,173 are *tanka*, with 61 in *sendōka*, a version of *tanka* but in different style. Of the compiler of the *Manyoshu* himself very little is known. He is supposed to have been Otomo Yakamochi, a man of noble birth and of no mean ability as a poet, as well as being a soldier of some fame. It is said that from childhood be kept a book in which he noted down all the poems that he came across, and the *Manyoshu* represents his collection of a lifetime.

Various translations of poems from the *Manyoshu* have appeared in the JAPAN MAGAZINE from time to time, notably a *naga-uta* by an unknown author on *Fujisan* in the number for July 1912, p. 155 ; other poems in May 1912, pp. 21, 24 ; April 1912, p. 720 ; February 1912, p. 552.

Such poets as Hitomaro are interesting as illustrating an attitude to nature indicative of deeper poetic insight than is to be seen in the literary world of Europe in the same period. What a vision of beauty penetrates the imagination in this suggestive little stanza :

Himugashi no
No ni kagiroi no
Tatsu miete
Kaerimi sureba
Tsuki katamukinu

Out of the east
Over the field
The dawn is breaking :
I turn to the West,
And the moon hangs low !

On beholding the matchless scene of the fading moon sink away before the approaching dawn, who has not been thrilled with a never-to-be-forgotten emotion, which a Japanese poet, more than a thousand years ago, immortalized in the above imperishable lines ? The poet, being an official of the Imperial Court, has to take his turn in the

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provinces; and as he departs from home in response to duty, his wife sees him off; as he recedes in the distance he fancies her gazing longingly after him from the pine grove environing his home on Takatsu hill:

Iwami no ya
Takatsu-no yama no
Konoma yori
Waga furu sode wo
Imo mitsuran ka?

Where many a tree
Crowns Takatsu hill,
Doth my wife see
My vanishing sleeve
And so take leave?

Next in importance among the numerous poets represented by the *Manyoshu*, comes Akahito, whose quaint imagery and style have lost no force with the vast lapse of time that separates the 8th from the 20th century. The chaste simplicity and calm reserve of Akahito as he enshrines in verse the emotions to which natural beauty gives rise, are well illustrated in the following stanza:

Tago no ura yu
Uchiidete mireba
Mashiro ni zo
Fuji no takane ni
Yuki zo furikeru!

I strolled to-day down Tago's shore
And saw Mount Fuji's forehead soar
Snow-crowned above the azure deep:
Felt her far gaze full o'er me creep!

Those whose good fortune it has been to behold from the shore of Tago fair Fujisan soar white-walled and opal-crowned against the illimitable blue, will appreciate the rich and suggestive lines of the ancient poet and feel a kinship that blends the ages in brotherhood. No less in touch with nature is the next *tanka* verse from the same poet:

Waka no ura ni
Shio michikureba
Kata wo nami
Ashibe wo sashite
Tazu naki wataru

On the beach at Waka bay,
When the tide begins to rise,
A covey of cranes is driven away
Among the reeds with wild, sad cries!

A family of cranes being forced inland among the reeds by the swelling tide and their consequent expostulation, may still be seen at Waka and many another coast of Nippon, just as it happened more than a millenium ago.

Another poet of the *Manyoshu* worthy of special mention was Yamanouye Okura, a Governor of Chikuzen, who was not only noted for his skill in *waka*, but as a Chinese scholar. He shows, moreover, the influence of Buddhism as a new element in Japanese literature, and reveals a disposition to epic narrative, limited only by the narrow mode which the national verse prescribed. Conspicuous among his long poems is one on poverty, which gives some insight into the social conditions of his day, but space cannot be found for it here. A *tanka* verse of his will serve to show his domesticated attitude to life:

Shirogane mo
Kogane mo tama mo
Nani sen ni
Masareru takara
Ko ni shikame ya mo

O what of silver and gold,
And jewels beyond compare!
More precious far, I hold,
Are one's own children fair.

The poet Otomo Tabito, a governor of some province in Kyushu, under whom served Okura as a subordinate official, distinguished himself by composing thirteen *tanka* verses in praise of the national beverage, *saké*. One of these runs:

Nakanaka ni
Hito to arazu wa
Saka tsubo ni
Nani ni teshiga mo
Sake ni shiminan!

Should it ever turn out
I were ought else but man,
A saké jar I'd be,
For then I should get soaked!

Another in praise of wine reads.

Ana mi niku
Sakashira wo su to
Saké nomanu
Hito wo yoku mireba
Saru ni ka mo niru!

I shrink to gaze
On the sententious prig
That refuses saké:
The more intently I peer,
The more apish his features!

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Not least important among the poets of the *Manyoshu* anthology was Otomo-no-Yaka-mochi, a gallant young officer of the Imperial Army, whose fine appearance and manly ways won the heart of many a fair lady of the time, some of whom indited to him verses which have been deemed worthy of a place in the anthology. With the fall of the Fujiwara family his circumstances were changed and henceforth his verse is charged with life's transitoriness and sorrow. In him we first behold the spirit of *Bushido* appear as a motive in the national literature.

Tsurugi tachi
Iyoyo togubeshi
Inishie yu
Sayakeku oite
Kinishi sono na zo!

Strive to lighten the sword,
Illustrious in story;
All pollution abhorred
Will but add to its glory!

Of the many poetesses whose verse appears in the *Manyoshu*, we can mention no more than one or two. Their efforts cannot compare with the female writers of later times, notably those in the *Kokinshu*. Too often their themes are suggestive of jealousy, nursed perhaps on wrongs suffered from faithless lovers:

Waga seko wa
Mono na Omoiso
Kotoshi araba
Hi ni mo mizu ni mo
Ware nara nakuni

O faithless love in careles ease
Little you reck of what may be!
This year I oft your cold hand squeeze,
But next I plunge in fire or sea!

The above was written by Abe Iratsume; and the next one is from the pen of Sakanouye, wife of the poet Otomo Yakamochi:

Ima wa wa wa
Shi nan yo waga se
Ikeri to mo
Ware ni yorubeshi
To iu to iwanaku ni!

O cruel spouse,
My love of yore!
Thy plighted vows,
Are now no more;
For her you sigh,
While I must die!

It is worth remarking that the *Manyoshu* covers a far wider range than subsequent collections, like the *Kokinshu*; for it included all verse available, representing various sections of the Empire, while the *Kokinshu*, as a work compiled under Imperial auspices, included only verse of merit as to content and form. In one sense the distinction is in favor of the *Manyoshu*, as being more truly representative of the native muse; for apart from the more important contributors, must of whom have been mentioned, the poems are characterized by an artless simplicity that is natural and charming, and so free from the sophistication of later times as to have the true *Yamato* ring. It is a music of soul rather than of sound, for the saddening influence of Buddhism had not yet begun to cloud the natural optimism of the old Japanese spirit. Thus as regards naturalness and spontaniety the poems are far superior to the more correct and highly artificial compositions of after times. Why subsequent poets did not draw more inspiration from the *Manyoshu* is explained by the fact that the first anthology was written in purely Chinese characters, most of which became unintelligible to the people of the days of native script. In fact after the age of the *Manyoshu* had passed, it was hardly noticed again until the Tokugawa period when a close study of Chinese classics revived interest in the oldest of the national literature. By this time the task of unravelling the meaning of the *Manyoshu* was as difficult as it would have been for a scholar of the English Restoration to have deciphered Beowulf indited in ancient Greek characters; for indeed the Anglo-Saxon of Beowulf written in Greek letters would probably have been easier to read and understand than a page of the *Manyoshu* in Chinese ideographs to the Japanese scholar of mediæval times. It is said that the first attempt occupied the entire lifetime of one scholar. The last official edition of the *Manyoshu* extends to 122 volumes, with everything in the way of commentary and indexes that the student can desire.

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Around the Hibachi

THE LIVING-FIELD RIVER

THIS is a tale of long ago; and the tales of long ago are as full of human pathos as any of to-day; for in Japan, no more than other lands, has the human heart much changed through the centuries.

The scene of our story lies in the little village of Ashiya in the province of Tsu, or Settsu, where once lived a maiden whose beauty of figure and feature was the dream of many a youth throughout the country side. Unai was not only fair to look upon, but of a character and temperament exceeding amiable and gracious, winning the affection and esteem of all who knew her. Indeed the care of her parents was to keep her from the attention of suitors, who thronged the humble home and pestered the maid beyond measure. Among these, two were more supremely in love than the rest; and Ubara and Osadao had in some degree the parental sympathy, but how to choose between them, with justice to each, was the problem.

Under one pretext or another the two youths managed to find themselves having business at the home of Unai with excessive frequency; and the maiden was noticed to bestow upon each a respectful measure of attention. They were indeed men of spirit, as men go; and the parents of the lass were more and more at a loss to arrive at a solution of the difficulty. Neither would be satisfied with a refusal, and of course the girl could not be given to both. It was the old story of two men in love with the same woman, just the same as it has happened in all countries since the world began. Usually the end of such a circumstance is tragic: but we shall see.

The parents soon sized up the situation; and suspecting that the upshot of it all would be a duel, unless they interfered, the father determined to take a hand.

One evening the two young men arrived at the home of Unai, and were met at the gate by the father, who accosted them with all due respect, and inquired wherefore they were out so late. "Ah," replied one of them, "we have spent the day hunting that we might bring some game with us to gladden your hospitable board, but regretful to relate, we have secured nothing."

"Yes," continued the cautious parent, "I know your game: the object of your hunting is not of the forest, but of the home and heart. But if you two gentle-

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men are determined to hunt the same game, I will set you a chase. Near by flows the Ikuta river. If you go down and stand on its banks you will see floating on the water a fair white swan. I shall give my daughter to whichever of you brings me that swan shot with a bow and an arrow: I shall accept the pierced bird as a *Muko-hikide*, or bride groom's souvenir. So go and and try your bow!"

When Unai learned of her father's action she was naturally not a little disconcerted, and sought to dissuade him from his purpose. But it was too late to retract the proposal, for the youths had slipped silently away on their anxious and sacred mission.

Silent, deep and solemn flows the Ikuta stream, the living-field river. Adown its silvery tide the rich rays of sunset streamed in splendor. And there in the quiet twilight rested the fair white swan on its heaving bosom. Each youth raised his bow and, placing his arrow, took aim; and each was equally sure of victory. Swift flew the anxious arrows simultaneously to their mark, and white feathers and limpid stream alike were incarnadined with blood.

By the cottage window sat Unai, her brain racked with strange thoughts, awaiting the outcome of the contest. He who shoots the fair maiden swan will come and take me to wife this night, she pondered to herself, as she endeavored to contemplate her new life to come. But she was most concerned for the youth who should loose. Her thoughts were soon broken in upon by the return of the two hunters, bearing the dead bird the one holding it by the head and the other by the feet. The arrow of the one had gone through the swan's head and that of the other through her heart, and both still claimed the same girl.

Alas and alack, matters were now worse than ever, as the rivalry would henceforth be sure to partake of the tragic. She was silent for a while; and then she realized that it lay with herself to adjust the situation and settle everything once for all. Unai slipped out of the house, and was never afterwards heard of more. Though parents and lovers searched everywhere no tidings of the lost maid could be had, and the whole village was disconsolate. At last the body of the maiden was taken from the river Ikuta, and in her sleeve was found this poem:—

Sumi wabinu
Waga-mi nageten
Tsu no kuni no
Ikuta no kawa wa
Na ni koso arikere

O Living-field river,
Meaning live, and not die,
In thee do I shiver
And utter death's cry:
Loath to live any more
On fair Settsu's shore!

Upon reading this poem the two lovers went and did likewise; and for commemoration of the threefold tragedy the villagers set up three memorial stones, with an epitaph for the two untimely lovers on either side of the maiden's; and the stones are called *motome-zuka* or tomb of courtship, unto this day. He who would read more in detail of this oldest love tale of old Japan must peruse the pages of the nation's oldest literary anthology, the *Manyoshu*, or Collection of Myriad Leaves.

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Prince Katsura

The long and serious illness of Prince Katsura has created a good deal of anxiety in the minds of all those who have the future of Japan sincerely at heart, and especially those who have been looking to the new political party founded by him as the hope of the nation. The withdrawal from activity in national concerns of one so long associated with Japan's progress, would naturally be a matter of deep regret to every patriotic citizen. One who so fully enjoyed the confidence and esteem of Meiji Tenno could hardly step down and out without serious loss to the whole nation. Indeed it is a matter of disappointment to foreign nations to observe a tendency toward lapsing into an ungrateful attitude on the part of some Japanese in regard to Prince Katsura; for surely every loyal citizen must not only be grateful for Prince Katsura's eminent national services, but also be proud that Japan possessed such a man to carry her through times of great emergency. Ingratitude is one of the worst sins a nation can be guilty of, and we have no doubt that Japan will never lend herself to such an attitude, especially in relation to those who devote themselves sincerely to her service.

The Right Honorable James Bryce

The Right Honorable James Bryce, after a tour of investigation in China returned to Japan the latter part of July, and travelled somewhat over the country to see something of the beauty of Japan. His reappearance in Tokyo was taken advantage of by both Japanese and foreigners alike to show their appreciation of all that the distinguished visitor has done for the enlightenment of nations and the progress of international good-fellowship. Notwithstanding the severity of the heat every celebration in his honour was well attended. At the dinners accorded him by the International Press Association and by the Foreign Office Mr. Bryce delivered delightful speeches in that illuminating, happy and tactful vein that only he can command; and, most marvellous of all, successfully avoided commitment in the presence of the ubiquitous reporter.

Late Count Hayashi

In the death of Count Hayashi Japan loses one of her most distinguished citizens, and one of the most enlightened and progressive statesmen the nation has known. The late statesman shone with conspicuous ability especially in diplomatic affairs, where his broad-mined common sense and his remarkable geniality of disposition carried him through many a diplomatic tangle, with honour to himself and great benefit to the Empire. He will be remembered as one of the first of Japan's young men to study in England, where he was later to make himself famous as Japan's ambassador and one of the leaders in bringing about the Anglo-Japanese Alliance. His countrymen like to characterize Count Hayashi as one who was always a gentleman before all else, and who carried his character into all his acts of diplomacy. He was not one of those

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who ever regarded a diplomatic achievement on one side as a loss to the other; and he always knew when to yield as well as when to be firm. In Japanese diplomacy he had an effect not unlike that which the late King Edward had on the foreign relations of Europe, always weaving a chain of friendship around his country. Count Hayashi never stooped to the tricks of the schemer; his ways were ever above board. He taught his countrymen that Japan's best interests can be promoted only by laboring in coöperation with other nations for the mutual good of all, and the injury of none. Had Great Britain not taken Count Hayashi as a typical representative of Japan the great Alliance could never have been brought about. In his life, therefore, Japan has a great example to live up to in her foreign relations; and so long as she pursues the Hayashi policy she will continue to win the sympathy of the world. With all his eminent ability Count Hayashi was essentially a humble man; and although he was among the more prominent of the members of the cabinets he adorned, he could have been still higher had he cared to push his personal interests. His death at the comparatively early age of 63 is a profound loss to the whole Empire.

Japan and Mexico

While the Tokyo press is naturally pleased at evidences of Japan's popularity among the people of Mexico, as shown by pro-Japanese demonstrations in that country, especially that in connection with the reception of the new Japanese Minister to Mexico, there is no desire to make capital out of the episode to the inconvenience of the United States. Reference is made to statements in American journals to the effect that certain Americans are guilty of supplying arms and other assistance to Mexican rebels, on which account, if true, the Mexican government, so far as one exists, must naturally be displeased and lay the blame on the United States, especially as the Washington authorities have persisted in withholding recognition until a president is formally elected in October. But Japan and America have always been good friends, and the *Tokyo Asahi* regrets that any unpleasant relations should spring up between such close neighbors as the United States and Mexico. The *Yorodzu*, while conceding that the suspicion as to some Americans having assisted the recrudescence of revolution in Mexico, may be somewhat justified, yet suggests that Japan should observe a very cautious delay before accepting overtures from that country, and avers that Japan is just as anxious to maintain friendship with the United States as with Mexico.

The American Reply to Japan

The exact nature of America's reply to Japan's last formal representation to Washington concerning discriminatory legislation in California against Japanese subjects, has been for the most part as yet a matter of speculation, but the vernacular press appears pretty well convinced that it is on the whole unfavorable. The attitude taken by the Washington authorities is believed to contend that nothing can be done if the law restricts rights enjoyed by foreigners. The *Tokyo Asahi* greatly regrets this attitude, and insists that the Japanese in California are certainly entitled to the benefit of the most-favored-nation clause in the treaty, especially as regards the right of inheritance in respect to landed property in the United States. The journal even sees in this position a change of attitude on the part of Washington, seeing that at first the President endeavored to persuade the California legislature not to pass the objectionable bill. The paper hints that probably the Democrats are being forced into this position by their opponents, especially the Progressives, a party that is gaining increasing strength in the Golden State. The party in power is trying to win popularity at the expense of Japan. The *Asahi* is willing to make due allowance for the limitations placed upon even the Federal authorities by the Supreme Court, which apparently has authority to overrule any decision that Washington might give in favor of the Japanese contention. The journal suggests that the Japanese authorities can never agree to discrimination against Japanese subjects, and regrets deeply that American in-

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sistence upon such discrimination must surely injure the good relations that have so long obtained between Japan and the United States.

Japan's Trade with Mexico

As reported in the *Japan Mail*, Japan's trade with Mexico dates from only some ten years ago, but during that time it has made remarkable progress as can be seen from the following table :—

	Pesos.
1902.....	118,730
1903.....	131,031
1904.....	155,031
1905.....	240,129
1906.....	142,807
1907.....	732,803
1908.....	936,236
1909.....	459,157
1910.....	476,035

The fact is worth noticing that the imports from Mexico which consist of coffee and fibres have seen little increase during these ten years, while Japan has been sending more and more of her goods to Mexico. In 1911 Japan received comparatively large shipments from Mexico, but they aggregated only 15,000 *pesos* in value. There are always changes in the commodities Mexico buys from Japan, but silk textiles, raw silk, coal, wooden ware and porcelain ware are in demand at all times. When the projected direct shipping service between the two countries is actually opened it is hoped the trade with Mexico will see a marked development.

Recrudescence of Revolution in China

In certain quarters there appears to be an undue desire to connect Japan in some way with the second outbreak of revolution in China, but the unwarranted rumor has received a categorical denial from the Japanese legation in Pekin as well as from the Foreign Office in Tokyo. Whatever sympathies the people of Japan may personally entertain and no matter how official hope may incline, strict neutrality has been maintained, and nothing has been done to interfere with the Chinese fighting out their own disputes in their own way. There is indeed a universal desire in Japan for peace in China. The *Yomiuri* is inclined to agree with the London *Times* in regarding the recrudescence of revolution in China as simply a personal struggle for political power between two or three leaders, and that any prolongation of present conditions must inevitably be against the interests of the republic. The Osaka *Mainichi*, however, does not hold out much prospect of hoping for an early peace, as the rupture has been due to the impossibility of finding a basis of compromise, so that there is nothing for the disputants to do but to fight it out to the bitter end. It is deeply to be regretted that since the Chinese have got rid of the government they disliked, they should not up to the present have been able to agree upon one acceptable to the nation. Is it that the people of China are not yet ready for self-government, and the management of democratic institutions? Locally the Chinese have shown wonderful ability in managing their own affairs; it is only when it comes to the greater capacity of federal administration that their weakness appears. If the only hope for peace and progress lies in placing the country under a sort of receivership, as is the case with the Customs and the Post Office, the sooner it is done the better for the future of China and the peace of the Far East. To our mind the main hope of China lies in universal education toward unity of political and moral ideals, a need also conspicuously lacking in Central Asia and in Mexico. That progress in this direction is possible in a surprisingly short time, once it is definitely undertaken, is proved by the advance made thitherward among the South American republics during the past few years. What China waits for, as Count Okuma said more than a year ago, is great leadership, a master-hand to bind the people together.

Increase of Autos in Japan

There are 600 motor-cars in Tokyo, and they are still steadily increasing. The automobile import trade is booming this year as never before, and 150 or 200 cars will be the year's increase over the figures of the previous year.

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The motor-cars registered at the Metropolitan Police number a little more than 400. With the cars of the Government Offices and foreign legations, which do not register the license-number, and with those registered at the Kanagawa Prefectural Office with the object of dodging the tax, the total number of motor-cars in Tokyo foots up to 600.

The import trade in motor-cars last year aggregated 887,685 *yen*, of which 505,000 *yen* came from the United States, 218,000 *yen* from England, 62,000 *yen* from Germany, 42,000 *yen* from France, 59,000 *yen* from Italy. The import returns from last January to April give 485,000, which is more than half the import of all last year. The total import is expected to be an increase of 600,000 or 750,000 *yen* over last year's record.

Japan's National Debt

According to the *Japan Times* some progress has been made by the Department of Finance in reducing the nation's indebtedness.

At the beginning of the fiscal year of 1907, when the loan issues relating to the war of 1904-5 were practically completed, the total of the public debt was 2,180,980,000 *yen*. Between that date and July 1, this year, the debts were redeemed to the extent of 298,900,000 *yen*. At the same time new loans were issued to the amount of 770,580,000 *yen*, with the result that the total debt is increased by 475,680,000 *yen*, to 2,652,650,000 *yen*.

Of the above issue of new loans, amounting to 770,580,000 *yen*, 672,440,000 *yen* was raised for purely economic purposes. It includes the increase due to the conversion of Government bonds into a low rate loan in 1910, as follows:

Re 4% loan (1st issue) ...	4,740,000
Re „ „ (2d issue)... ...	2,260,000
Re 4% French loan	4,400,000
Re 4% English loan (3rd issue)	4,130,000
Total	15,530,000

Subtracting this from the economic loan, the real increase is found to be 656,910,000 *yen*. This includes the loan issue for the nationalization of railways amounting to 608,370,000 *yen*, the liabilities for which are borne by the special account of railways and do not effect the general acount. The remainder amounting to only 48,540,000 *yen* represents the new loan falling on the general account, and the money has been spent for productive purposes.

Of the new issue of loans since 1907, the sum of 98,130,000 *yen* was for objects that can not be regarded as productive. Of this sum, the increase due to the conversion of bonds is as follows:

For conversion of 5% loan.	
Re 4% loan (1st issue)...	26,010,000
Re 4% loan (2nd issue)...	5,420,000
Re 4% French loan ...	11,360,000
Re 4% English loan (3rd)	6,130,000
For conversion of 6% loan.	
Re 5% English loan ...	12,410,000
Total	61,410,000

Subtracting this from the increase of unproductive loan, the remainder is 36,720,000 *yen*, representing the real increase of such debts. This includes 29,820,000 *yen* of bonds issued as an Imperial gift to the people of Chosen when that country was annexed; 3,950,000 *yen* issued for the readjustment of the Exchequer Bills issued during the war of 1904-5: and 1,640,000 *yen* issued for annuities in Ryukyu, leaving an insignificant sum of 1,310,000 *yen*. These were unavoidable expenses entailed by the national progress.

To sum up—in productive loans:

New issue	672,440,000
Redemption	25,240,000
Increase of loan... ...	647,200,000
In unproductive loans:	
New issue	98,130,000
Redemption	273,650,000
Decrease of loan ...	175,520,000

Thus, the Imperial Government during the last six years has been able to redeem its unproductive loans by 14 per cent. resulting in their net decrease by 9 per cent., in spite of an apparent increase of the total of its public debt.

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